I magnifie mine Office. If by any means I may provoke to Emulation them which are my Flesh, and might saue some of them.

Rom. XI: 13: 14:

F. H. van Hove. Sculp:

I magnifie mine Office. If by any means I may provoke to Emulation them which are my Flesh, and might saue some of them.

Rom. XI: 13: 14:

F. H. van Hove. Sculp:

THE *Pilgrim's Progress*, FROM Quakerism *to* Christianity:

CONTAINING,

A farther Discovery of the Dangerous Growth of *Quakerism*, not only in Points of *Doctrine*, but also in their *Politicks*; respecting their Government within the Government, and opposite to it; together with their *Fund* or *Common Bank* to support the same: With a *Remedy* proposed for this *Malady*; and,

The Cure of Quakerism.

To which is added an

APPENDIX,

DISCOVERING

A most Damnable *PLOT*, contriv'd and carrying on by NEW-*ROME*, by an United Confederacy, against the *Reformed Religion* and Professors thereof; as will appear from the Design of their *Silent Meetings*, their Monthly, Quarterly, Second-Day, Six-Week, and Yearly *Meeting*; all which are particularly herein Treated on.

The Second Edition, Corrected and Enlarged.

By a Servant of the Church, *Fr.* Bugg.

By thee have I run through a troop, by my God have I leaped over a wall, 2 Sam. XXI. 30.

LONDON: Printed by *R. Janeway*, Jun. for the Author; and sold by *J. Robinson*, at the *Golden Lion* in St. *Paul's* Church-yard; and *Ch. Brome*, at the *Gun* in *Ludgate-Street*. 1700.

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5

To the Right Worſhipful, the *Vice-Chancellors*, and *Heads* of the *Colleges* of both *Univerſities*, and to all other, the *Reverend Clergy* therein, of what Title ſoever, the *Enſuing Diſcourſe* is Humbly Dedicated, &c.

Honoured and Reverend Gentlemen,

HAVING herein collected my Experience, both of the Doctrine and Diſcipline of the Schiſm of Quakeriſm, *ſhewing the Tendency thereof, from Matter of Fact, I thought it but my Reaſonable Service to offer the ſame to your Judicious Peruſal, and Chriſtian Conſideration; that ſo, according to the Apprehenſion you ſhall have, touching the Premiſes, you may put your helping Hand, not only to a farther Confutation of the* Quaker-*Arguments, (which yet is needful enough) but alſo for the regaining of ſuch as (who thro' the Cun-*

ning Slights and Plausible Pretensions of these Seducers,) *are misled, and carry'd away*; *and thereby not only vindicate the* Christian Religion, *but defend the Church of* England *from the most horrible Scandals, cast upon both, by the* Quakers.

I need not acquaint you with the great Labour, and unwearied Pains, our Protestant Divines have taken to Regain such, who have been seduced to Adhere to the Romish Religion, *and the vast number of Volumes, writ on that Account, and not without Good and Great Success, as we see this Day, Thanks be to God: But behold! Here is a* NEW ROME *arising, which Builds on the same Bottom,* i. e. INFALLIBILITY, &c. *and whose Principles were first Hammer'd at that Forge, and Coyn'd at that Mint, and are carrying on by the same Craft and unsuspected Policy*; *and as Dangerous to the Reformed Religion, which our Martyr'd Ancestors suffered in the Flames for, as* Rome *Her Elder Sister. (And this you should see, had they but Power*; *an Instance of which is their Proceedings in* Pensilvania.) *But notwithstanding all this, how few are concern'd hereat? How few lay it*

to

to Heart? This is Cause of Lamentation and Astonishment; and yet, when I consider how long I my self was deceived by them, I do the less marvel; especially, considering what Equivocations and Reserve they make in their Arguments, whether Verbal, or in Writing; how Industrious they are to hide themselves, and their Tenets, expressing themselves in Dubious Terms, that want Explication; pretending to Seriousness, Sincerity, Plainness, &c. when none so Insincere, so Deceitful, and False in the World, as in a Thousand Things I could mention; whereby it is manifest, that they are the false Prophets which Christ foretold of, Matth. 24. 24. And therefore, if what I can contribute towards the Discovery of this Painted, as well as Disguised Harlot, may be useful to the Church of God, and the Ministers thereof, in bringing forth my known Experience, I shall be glad, and rejoyce therein.

I cannot but know, that herein you will meet with many Deficiences, for want of Parts and Learning, requisite to such a Work. But since your Generosity is so mixed with Christian Charity, as to accept

the Will for the Deed, as in my former Eſſays, I have at this time preſumed to preſent this Rough Draught to your Peruſal, and as my Mite, to caſt it into your Treaſury; hoping, that until the Quakers *can juſtly charge me with a Falſe Quotation, (which, as they never yet could do, ſo I hope they never ſhall) this may paſs under your Patronage; as a Defence againſt the* Quakers *Invectives; and it may be, when I cannot ſpeak for my ſelf; eſpecially, when there is not a Man of you, but are Sharers with me in the ſame Reproaches for the Goſpel's ſake. Thus, Reverend Sirs, begging your Pardon for this my Preſumption, I Humbly Subſcribe my ſelf,*

Milden-Hall,
Aug. 10.
1698.

Your moſt Humble,

And Devoted Servant,

Francis Bugg, Sen.

A N

AN ADDRESS TO Private Gentlemen and Tradesmen.

Ingenious Reader,

AS I told you in my First Impression, I tell you now, that the Wicked plotteth against the Righteous †, as *David* well observeth: This shews the *Churches* Calamity, and 'tis as certain, that the Lord laughs at these Plotters, *v.* 13. this is the Churches Remedy. Now whilst God Laughs at the Plots of the Wicked, his People have no cause to Mourn; especially when he would have us to Rejoyce with him, saying, *The Righteous shall see, and fear, and laugh at him* *. But do you think that we of the Laity ought to see this *Plot* carrying on by a United Confederacy against the *Church*, and say nothing, nor be at all concerned? I think not: For *David* said, *They have consulted together with one consent, they are confederate against thee* †. Do you think, that because God hath promis'd in his Word, that Kings shall be as Nursing-Fathers to his *Church* *, or because he has commanded his Servants that wait at the Altar, to Cry aloud, to give us Notice of these Seducers; that therefore we are wholly excused, and unconcerned? I tell you nay; therefore up, let us be doing.

† Ps. 37. 12.

* Ps. 52. 6.

† Ps. 83. 5.

* Isa. 49. 23.

For Chriſt's Myſtical Body, which is his Church, conſiſts of many Members, but all the Members have not the ſame Office; yet the Eye cannot ſay to the Foot, I have no need of thee; ſo that there is ſome Uſe and Service for us all; (provided we keep our Places,) in the *Church Militant*; if we be living Members, and ſenſible of the *Churches* Calamity. And if ſo, as ſo it is, I beg leave to remind you of what I conceive to be every private Chriſtian's Duty; which is, to uſe all Chriſtian and Lawful Means to diſcover this Plot, and to manifeſt the Contrivers thereof. We ſee now, as well as in the Days of *Chriſt*, how zealous the Leaders of the *Quakers* are, they compaſs Sea and Land to make Proſelytes; They appear as the Magicians did in the time of *Moſes*, with the very likeneſs of things good in themſelves, but all is but counterfeit, a bare likeneſs; appear fair, like painted Sepulchers and whited Walls, but the inſide of their Doctrine is all Rottenneſs. How do they ſend up and down, to invite to their *Meetings*? How do they diſperſe their *Books*, Eaſt, Weſt, North and South, ſee *p.* 144. as well as beyond Sea? How do they preſent them to the *Parliament*, the *Judges*, the *Juſtices*, even to all Ranks and Degrees of Men? And ſhall we ſit ſtill; and declare to the World, we have no Zeal for our Holy Religion, which our Martyred Anceſtors ſuffered in the Flames for?

Wherefore let us put on Courage, and excite one another's Zeal, leſt God in Judgment remove the Candleſtick, and plant his *Goſpel* amongſt a People more deſerving: And therefore let us put *Books* into the Hands of our *Magiſtrates*, to inform their Underſtandings in theſe Matters; that they may be capable to be Eye-Witneſſes of this diſmal Tragedy now upon the Stage: And into the Hands of our Chriſtian *Neighbours*, who at preſent may be unthinking, and not ſee the Danger they are in; and alſo caution'd to beware of the Deceivers of our Times; who come in Sheeps-cloathing, but inwardly they are Ravening Wolves: And into the Hands of the Well-diſpoſed amongſt the *Quakers*, for the regaining of them: And this will be a Means to diſcover and lay waſte the Deſign and Confederacy now on Foot.

And for your Comfort this I can tell you, that many are now coming off *Quakeriſm*, embracing *Chriſtianity*, and let us meet them, and with all Sweetneſs invite them Home. There are about Six or Eight of their Writers and Teachers come off, and Hundreds that were caught by their Snare; ſome of them that have been *Quakers* theſe Forty Years, are now in Print againſt them: And ſince I have been in *London*, I have had many of them come to Viſit me, with Thanks in their Mouths, to Me and Others, who have dealt plainly with them;

bidding

bidding me keep on my Pace, and not to ſpare Proud *Babel*: And from others I have had Letters of the ſame Import: And in Hopes it will be good News to many of you, I will recite a Paſſage or two out of *W. Mather*'s his Book, Printed within this Month; he lives in *Bedfordſhire*, and hath been a *Quaker* theſe Forty Years, and an Old Acquaintance of mine 38 Years ſince, *viz.*

An Anſwer to the Switch, *&c.* by *W. Mather*, p. 1, 8. *It is* (ſays *W. Mather*) *impoſſible that the Pens now in Controverſie againſt us* Quakers *ſhould be put a Stop to, before there is an Order given forth*, (*from the* Second-Days Meeting) *for the* Reformation *of our* Preachers; *and alſo a Book of* Retractations *of the* Errors *of our* Friends *printed* Books. —— *A Man that does but tell you*, G. Whitehead, *&c. of your* Miſtakes, *that they might be amended, had need have the Armour of Grace in his Heart, as little* David *had, when he encountred great* Goliah; *yea, as bold as* David's *Worthies were, who ventured their Lives to fetch Water from the* Philiſtines *Camp; to be ſure you will Scoff at him at a high rate, Wound or Kill him; as you account that* Criſp, Bugg, Keith, *&c. are Dead to the Life of Truth, for oppoſing your* Errors; *Wounded them (it's true) you have, for which God will Judge you: For every one of them at firſt only deſired that you*

gnibbid

you might bring your Deeds to the Light, to be Tried by the Scriptures: *But instead of Answering their Christian Desires for your Good, you fall upon them, and wound them, and make them grieve.*

Pag. 9. *Consider this, you fierce Despisers of all those who desire your* Reformation *in* Doctrine *and* Practice. *You know where this Cursed Thing is, that causeth all this Disturbance; you still hide it, but out it must come, and be beaten to* Pouder.

Wherefore I beseech you to consider, First, what Damage hath befaln our *Church* by the *False Doctrine* couched under the fair Pretences of the *Quakers*; next, their Industry of spreading them, as in *p.* 1. 44. but moreover, how they give away that Fallacious Book, *Anguis Flagellatus*, &c. not only to Members of *Parliament*, *Judges*, *Justices*, *Lawyers*, and indeed Men of all Ranks; but as I have been told, send beyond Sea 500 together. And forasmuch as there are many Excellent Books wrote by that Reverend Author of the Book intituled, *The Snake in the Grass*, &c. that, and his Defence of it; his Book, *Satan Disrobed*, &c. and that about *Water Baptism*; and also by that Learned Author *Geo. Keith*, and divers others, which discover the Horrible Fraud and Pernicious Principles of the *Quakers*: I say, let us not let a *Parliament-Man*, a *Judge*, *Justice*, or any others, where we see a Service for the *Church*, be without a *Book* to inform their Judgments,

and

and rectifie the Mistakes of others. Let us consider the many Books wrote by our Pious Divines in Defence of our Holy Religion, against the Attempts of the Church of *Rome*; and also the great Benefit thereof, and good Effects they have had, both to Preserve our Members in Communion with us, and to Regain many that were wavering, and some that were strayed away. And as a further exciting our Zeal, let us be often Meditating on the Precepts of Divine Writ, and Pray God to Illuminate our Understandings, and thereby make us able to Read them to our Comfort.

I cannot but remember with what restless Zeal my self and others used to Advance *Quakerism* in the beginning, and how we sent our *Books* the Nation over, by Pack-Horses, and otherwise: I my self have given away Twenty Shillings worth at a *Meeting*; and shall we be now less Zealous in Dispersing *Books* to detect their Errors, than they have been to broach them, and are now to defend them? God forbid. Oh let it not be said so of such as love God, and are Orthodox in the Faith; that love the Scriptures, and have a true value for the Sacred Ordinances instituted by our Blessed Lord and Saviour Jesus Christ! Thus have I imparted my Mind, and I hope without Offence, who am,

Your Humble Servant,

Milden-Hall in *Suffolk*, March 1[illegible]. **Fr. Bugg.**

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THE

THE PREFACE.

Chriſtian Reader,

SINCE *December* 1689, the *Quakers* have put forth many Books relating to the *Weſt-Dereham* Conference, and have as induſtriouſly ſpread them; under theſe Titles, *viz.*

I. *An Apology for the People called* Quakers, *and an Appeal to the Inhabitants of* Norfolk *and* Suffolk, *&c.*

II. *A Letter to the Clergy of the Diocеſe of* Suffolk *and* Norfolk, *&c.*

III. *A Defence of the People called* Quakers; *being a Reply to the Prieſts in* Norfolk, *&c.*

IV. *An Apoſtate Conſcience Expoſed*, &c.

V. *A Defence of the Apology for the People called* Quakers, *&c.*

VI. *Truth and Innocency Vindicated*, &c.

And beſides theſe, they have Printed a Book, Intituled, *Anguis Flagellatus*, *&c.* the firſt Six I have anſwered, which Anſwers may be had at Mr. *Janeway*'s a Book-Binder, next Door to *Child*'s Coffee-Houſe, in St. *Paul*'s Churchyard, *London*; and the laſt I ſhall now take ſome Notice of; not that I ſhall enter far into the Province of that Reverend Author of the Book Intituled, and that excellently well too, *The Snake in the Graſs*; or, *Satan transformed into an Angel of Light: Diſcovering the deep and unſuſpected Subtilty, which*

is couched under the pretended Simplicity of the Leaders of the Quakers, &c. And I hope it may be called an *Answer*, according to the Pretences of the *Quakers*. *For*, says *W. Penn*, in his *Serious Apology*, &c. *pag.* 79. *My designed Method is not the Common Road of Printing my Adversary's Words at large, on all Occasions*, &c. no more is mine, especially at this time; tho' wherein I do take their Words, I shall recite them so full, as to carry the Force of their Argument; and if so, it will not only exceed their Practice, but hold pace with their Pretence: For *Josiah Coale*, another of the *Quakers* Prophets, in his Book, *The Whore Unvailed*, &c. printed 1665, (and afterwards reprinted by the Approbation of their *Second-Day-Meeting*) who in Answer to a Book of *A.S.* a *Roman Catholick*, Intituled, *The Reconciler of Religions*, &c. in his Preface thus saith; *Altho'* A. S. *in his* Reconciler of Religions *seem to challenge an Answer to all Particulars, according to the Number of his Chapters, yet I do not look upon this Challenge to be obligatory, because there is an easier way to do the Work as effectually: For when the Foundation of a Building is razed, the whole will fall, even as effectually, as if a Man should begin at the top of a Building, and pull it down Stone by Stone*, &c.

And in order to which, I shall make some brief Remarks, which may serve not only as a Forerunner to a more compleat Answer, which I understand is preparing; but may (together with what follows in the ensuing Discourse) pass for a tolerable Answer, at least raze the Foundation of their *Anguis Flagellatus*, &c. and that in these following Particulars.

I. *Touching the* Title.

Reader, you have as above seen the Title, *The Snake in the Grass, or, Satan transformed into an Angel of Light, &c.* This Title was well given to that Book, which made such a plain Discovery of the *Quakers* Juggles, *&c.* who as St. *Paul* said, *Eph.* 4. 14. lye in wait to deceive by their cunning Slights, and deep Craft; as the *Quakers*, above all People, shew by their double Meanings: For in one Book they'll pretend to own the Scriptures to be of Divine Authority, and the best Book in the World; yet in their other sort of Books, they say, it is *Death, Dust, Serpents Meat, Beastly Ware, a Rotten Foundation,* &c. In one sort of their Books they pretend to own a Scripture-Trinity, whilst in their other sort of Books, they condemn the Three Persons to the Lake and the Pit; * as I elsewhere from their Books have proved: And this Two-fac'd Practice gave occasion for that Title. Yet now have they given their Book under Consideration the Title of *Anguis Flagellatus, or, A Switch for the Snake*; and by this Slight, and piece of Cunning, think to avoid the Dint of his Arguments, and turn it upon himself; tho' indeed they have thereby Lasht themselves. Besides, they have perverted his Meaning; for they knew well enough, that Obscure *Quakerism* was the Snake which that Reverend Author designed to discover: And they ought in Point of Justice, either to have acquitted themselves thereof by way of Argument, or else to have condemned one sort of their Books, which rendred them guilty of his Charge. For when they wrote a Book against Mr. *Pennyman*, Mr. *Mucklow*, and the

* Ishmael *and his Mother cast out*, p. 10. *by* G. Whitehead, *&c.*

the *Anabaptists*, they Intitled it, *Judas and the Jews*. Now *Judas* could not in strictness be attributed to the first; no, not Figuratively, because they did not so much as betray the Truths of the Gospel to the Enemies thereof: Nor could they with any colour charge the latter to be *Jews*, who own and profess *Jesus* of *Nazareth* to be their Saviour: Whereas they might rationally have return'd those Names, *Judas* and the *Jews*, to the *Quakers*; for they agree with them in Fundamentals*: The *Quakers* they deny the Person that suffered at *Jerusalem* to be *the Son of God*: And the *Jews* said they had a Law, and by it they put him to Death, because he said *he was the Son of God*. Thus much briefly for the *Title*: But Secondly,

* *See* W. Penn's *Serious Apol.* p. 146.

Joh. 14. 28. 19. 27.

II. *About Splitting* Sentences.

Now as to Splitting *Sentences*, mangling, curtailing, and dropping what is not for their Turn, let us see whether the *Quakers* are not guilty of what they so fearfully complain of, as a Fault in the Author of *The Snake in the Grass*, &c. almost quite through their *Anguis*, &c. For this, see their *Standard of the Lord lifted up*, &c. by *Chr. Atkinson* and *Edw. Burroughs*; where *E. B.* in his Epistle said thus; *I was moved to go see him*, [John Gilpen] *and his Will was at Liberty, above the Judgment*; *tho' the Judgment was upon the Head of the Beast in him, and a true Power working*, which I did own; *but his will not being kept in Subjection*, &c. Now the words, *which I did own*, the *Quakers* drop, as not for their Turn: For it would have shewed, that this *E. Burroughs*, the *Quakers* Prophet, and Son of Thunder, did own this

Gilpin

Gilpin in his Blaſphemies and Poſſeſſions of the Devil *. And a ſecond Inſtance of their Curtailing is, the Author of the *Snake in the Graſs* hath charged the *Quakers* with an Idolatrous Letter of *Joſiah Coale*'s to *G. Fox*, as in *p.* 261. herein, and there you will ſee that the *Quakers* have dropt theſe words, *And thy Kingdom is eſtabliſhed in Peace, and the Increaſe thereof is without end* †. I ſay, theſe words were ſo manifeſtly blaſphemouſly Idolatrous, that the Quakers were forced to drop them, altho' the other part ſhews ſufficiently the Quakers Idolatry. But, thirdly, and that I may ſhew my Reader that this is no new thing, to find them curtailing, mincing and mangling Sentences, how much ſoever they complain of others, I ſhall recite one Paſſage more to ſhew it, their old Craft, and cunning Slight, by which they lye in wait to Deceive; and that from an old profound Practitioner in that Black Art, namely, *Geo. Whitehead*, who in one of his Books, *The Contentious Apoſtate Recharged*, &c. *pag.* 5, 6, 7. citing one Line here, one Line there, and ſometimes five Words out of the middle of a Line: As for Example, out of my Book, *Battering Rams againſt New*-Rome, thus, *p.* 12. *l.* 10. *in ſome* 50 l. *per Annum*, not touching the Matter either before or after: A notable nonſuch way to confute an Adverſary, and to diſpatch Anſwers. Again, *Your only way is, when Caſh grows low, to iſſue out*; and then he gives a good Leap out of this Line, (having taken the middle of it) into the middle of the next Line, and then takes out of it a Letter and two Words, *viz. A General Epiſtle*; and from thence he skips to the laſt three Words in the next Line, *i. e. Your own Service*; and now he hops to the next

* *See the Snake, &c. Edit.* 3. *p.* 288. *and* Anguis Flagellat. *p.* 446.

† *See the Snake, &c. Edit.* 3. *p.* 115. *and* Anguis, *&c. p.* 180.

Line, and takes one ſingle Word, *i. e. for*, and leaves the next Word *as*, and then catches up the next Word *Money*; and then gives a good ſtride into another Line, and gets a good quantity of Words, *i. e.* *'Tis a good Encouragement to your Preachers and Paraſites*; which being put together, as we uſe to join Syllables when I was a Boy and went to School, it runs thus; *Your way is, when your Caſh grows low, to iſſue out a General Epiſtle for your own Service, for Money; 'tis a great Encouragement to your Preachers and Paraſites.* Now, Reader, doſt thou not think *Whitehead* was ſorely put to it to Anſwer that Book of mine? But grant that; yet who would think that theſe Men ſhould find fault with others for ſplitting Sentences, for mincing and mangling into Bits and Scraps? I ſay, who would imagine that theſe foul Perverters, theſe horrible Jugglers, ſhould have the Impudence to complain of others? And which is ſtill worſe, without Cauſe? For of this I am ſure, there is not a Man that Quotes fairer, nor with more Caution than that Author has all along done. For tho' neither he, nor Mr. *Criſp*, nor Mr. *Keith*, nor my ſelf, do often quote from one another; and all to avoid their cauſeleſs Cavils; yet I am confident no Men can be more careful than we all are. I will not deny, but we all three lend that Author Books, as we do one to another; and as I within a Month lent a Friend of his, and for his Uſe, Forty of the Quakers old Books, Printed in 1653, 1654, 1655, and 1656, moſt of which he never ſaw before; yet if we did Quote from one another, I hope it would be of as good Authority, as for them to Quote one another's Books, which yet they frequently do *, and that oft-times falſly too, by

* *An Inſtance you have in their* Ang. Flagellat. *p.* 155. *and divers other places.*

by ſplitting Sentences, and dropping what is not for their Turn; as in the firſt and ſecond Inſtances, and an hundred more could I enlarge thereon. But this is but a Preface, and therefore I muſt be brief; yet I ſhall raze their Foundation, which is Hypocriſie. But to proceed.

III. *Their Sinleſs Perfection and Infallibility.*

I am now come to their principal Pillar upon which their Building chiefly ſtands. For a Queſtion being put to them in theſe Words, *Whether a Man can Sin, while he follows this Light* *? The Quakers Anſwer is in theſe Words; *It may be ſafely anſwered, No* †. Now this Anſwer is according to their Ancient Teſtimony. For I have in this Treatiſe, *p.* 40. ſhewed, they own themſelves Infallible; and from *pag.* 222, to 248. that they pretend they do not Sin, and upon that Pretence do not ask Forgiveneſs of Sin. But then from *p.* 248, to *p.* 284. I have ſhewed, that even *John Moore*, one of their Preachers and Judges, mentioned *p.* 31. compared with *p.* 270. did Sin: Nay *G. Smith*, for whoſe walking in, and following his Light, *G. Whitehead* and *S. Cater* Avouch, yet he Sinned, as in *p.* 274, to *p.* 282. Inſomuch, that I have thereby razed their Foundation, and their whole Building begins to totter, and will aſſuredly fall to the ground.

* Snake, *Edit.* 3. *p.* 10.

† *See their* Anguis, *p.* 44.

IV. *Their Negations to Popery.*

The Author of the *Snake in the Graſs, &c.* having charged the Quakers, in theſe Words, **That of all the Diſſenters now in England, the Quakers have come nearer the Church of Rome*

* *See the* Snake, *&c. Edit.* 3. *p.* 189.

they only have taken up the Popish *Pretence of Infallibility; unless they will bring in* Lodowick Muggleton, *&c.* To which the Quakers reply in these Words: *Neither any of the Dissenters, nor the Church of* England, *do hold more Negatives in Doctrine to* Rome, *than do the* Quakers: *For we (say the* Quakers) *do not only hold all the Negatives which any of them do hold, but also more,* &c.

* *See their Anguis, &c.* p. 286.

Now by way of Addition to the Arguments of the Reverend Author of the *Snake*, &c. and in Confutation of the Quakers Defence, I shall offer these Instances following, to prove that the Quakers come neareſt in Doctrine to the *Romiſh* Church; and that they do not hold a Negative Doctrine to the *Romiſh* Church, in these Ten following Instances, *viz.*

1. *In the Doctrine of Infallibility.*
2. *No Salvation out of their Church.*
3. *The* Quakers *pretence to Miracles.*
4. *About the sole Judge of Controversies.*
5. *In their Contempt of the Ministers.*
6. *In their Contempt of the Holy Scriptures.*
7. *About their Unwritten Traditions.*
8. *Touching Idolatry.*
9. *The Pope of* Rome, *and Pope* Fox.
10. *About the* Quakers *Church being the one only Church of Christ.*

Reader, this being the laſt of the Four Pillars upon which the whole Fabrick of Quakeriſm ſtands, [tho' there are ſome other Crutches, which ſtand as Shores to prop it up] I ſhall be the longer upon it, in order to raze the very Foundation of Quakeriſm; ſhewing the Oneneſs of the Doctrine of New-*Rome* with her

Elder

Elder Sister. For when *A. S.* a *Roman* Catholick, wrote his Book, *The Reconciler of Religions*, &c. *J. Coale*, an Eminent Quaker-Teacher, wrote a Reply to it, Intituled, *The Whore Unvailed*, &c. by which, as with a Key, we may unlock their Mystery, and see how near Quakerism is to Popery. And,

I. *In the Doctrine of Infallibility.*

The Whore unvailed, &c. *p.* 4. says *Jos. Coale*, A.S. *his first Argument to prove the Church of* Rome *to be the True Church, are as followeth*, viz. *Visible, Infallible, Inerrible, in which is the Power of Miracles, out of which none can be Saved*, &c. Now to begin with the first and principal Pillar of both Romish and Quaker Church, namely, Infallibility, *Jos. Coale* in his *Whore Unvailed*, &c. *p.* 12. thus, *The Infallibility of the True Church, of which Christ as the Head, I do not go about to deny; but that the Church of* Rome *is Infallible, that I do deny.* This then is a plain Confession, that they both agree in the Doctrine of Infallibility, only they differ which of the twain is this True Church, in which this Infallibility is *.

* *See p.* 40. *in this Book.*

II. *None are Saved out of the True Church.*

A. S. having laid it down as a Positive Doctrine, That none can be Saved out of the True Church, which Church (says he) is the *Roman* Church: To which *Jos. Coale* in his *Whore*, &c. *pag.* 18. thus replies, *That thing I do not at all deny* *; *but that none can be saved out of the* Roman *Church, that I do deny; for the Church of* Rome *is not the true Church, but the Whore*, &c. Herein it is also confessed, that they both agree in

* *And that is the true Reason why they will neither Marry nor Bury with us, nor join with us in giving Thanks to God for Food*, &c.

in this Point of Doctrine; so that the Quaker-Church doth not hold herein a Negative Doctrine to that of *Rome*, which both the Church of *England* and the Protestant Dissenters do.

III. *Of Miracles in the True Church.*

A. S. having affirmed, *p.*4. *That in the True Church there is Power of working Miracles*; to which *J. Coale* replies, in the *Whore*, &c. *p.*16. saying, *And as concerning Miracles in the True Church, I do confess and bear Witness, that there are Miracles wrought in her daily*, &c. Here then is a Third Point wherein the Quaker-Church doth not hold a Negative Doctrine to the Church of *Rome*, which both the Church of *England* Protestant Dissenters do; both agreeing, that the *Papists* Legend and *Fox*'s Journal are Fabulous, and meer Shams.

IV. *The Judge of all Controversies.*

A. S. in *Chap.* 4. affirms, *The Church is Judge in Matters of Faith*; to which *J. Coale* replies, in the *Whore*, &c. *p.* 28. saying, *That the Judgment of the true Church, of which Christ* (i.e. *the Light within them*) *is Head, I do not deny**; *for the Judgment thereof must of necessity be true, and* ought *to be submitted to. But the Church of* Rome *not being the true Church, she is not Judge of Controversies in Matters of Faith.*

* *See* p.30. *Which shews the Harmony between the* Popish *and* Quaker *Church.*

This then is the Fourth Point in which the Quakers do not hold a Negative Doctrine to the *Romish* Church; the Difference only is, which of them twain is the True Church, which of right ought to be Judge in all Matters of Controversie; and the one gives as good Reason as the other.

V. *Con-*

V. *Contempt of Miniſters.*

A. S. in *Chap.* 14. calls our Proteſtant Miniſters, *Intruders, Thieves, Robbers, Hypocrites, Ravenous Wolves, Murderers, Sons of* Belial, *Falſe Prophets, and Prieſts of* Baal, *&c.* Now to ſhew that the Quakers do not hold a Negative Doctrine herein, read *p.* 173, 174, 248, to 251.

VI. *Contempt of the Holy Scriptures.*

A. S. in *Chap.* 14. calls our Bible, *A Brazenfac'd Book, an unjuſt, corrupt and perverſe Bible.* Now that the Quakers do not hold a Negative Doctrine to the Romiſh Church herein, is plain; Firſt, becauſe they call the Scriptures *Death, Duſt, Serpents Meat, Beaſtly Ware, a Rotten Foundation,* and the like contemptuous Names, which are frequently quoted in the enſuing Diſcourſe, and others of my Books; but alſo in that they Reprinted this fourteenth Chapter of *A.S.*'s, without any Rebuke for their Contempt of the Scriptures, as above noted; and in plain Words tell us in *p.* 40. ſaying, *I find the reſt of his* (i.e. *A. S.*'s) *Book, to conſiſt of divers Arguments, in which he controverts with Sectaries, and their Bibles, and their Miniſters, whoſe Cauſe* (*as aforeſaid,* p. 28.) *I am not engaged in; therefore it does not concern me,* (*i.e.* J. Coale) *to anſwer his Charges againſt them, but ſhall leave them to anſwer for themſelves,* &c. Thus does the Harmony of the Quakers and Papiſts agree; and for Confirmation, read *pag.* 222, to *pag.* 248. herein.

VII. *About*

VII. *About Unwritten Traditions.*

That the Papists value their Unwritten Tradition above the Scriptures, has been sufficiently proved by our *English* Divines; that the Quakers value their own Epistles above the Holy Scriptures, is as plainly proved in *p.* 34, and 142, to 149. And this is the Seventh Point, in which the Quakers do not hold a Negative Doctrine to the Romish Church; which both the Clergy of *England* Protestant Dissenters do.

VIII. *Touching Idolatry.*

If any doubt whether the Romish Church be guilty of *Idolatry*, let them read Dr. *Stillingfleet*, late Bishop of *Worcester*, his Book, Intituled, *A Discourse concerning the Idolatry of the Church of* Rome, &c. and many other Books wrote by our *English* Divines, and they may meet with Satisfaction. And that the Quakers do not hold a Negative Doctrine to the Church of *Rome* in this Point, read *p.* 42, to *p.* 48. *p.* 206, to *p.* 266.

IX. *Pope of* Rome, *and Pope* Fox.

I have read what the Papists say in defence of their Popes *, *viz. Papa Lux venit in Mundum, The Pope is that Light that is come into the World. — Our Lord God the Pope. — In the Pope is all manner of Power. — A Divine Power is in the Pope. — A certain Divine Power in the Pope, beyond the Natural State of Men.* Mr. *Harding* said of the Pope, *Thou art the chief of Bishops, thou art the Heir of the Apostles; for Primacy thou art* Abel, *for Government* Noah, *for Patriarchship* Abraham,

* *In the Defence of the Apol. of the Church of England.*

ham, *for Holy Order* Melchiſedek, *for Dignity* Aaron, *for Authority* Moſes, *for Judgment* Samuel, *for Power* Peter, *and for thy Anointing Chriſt*, &c. Now to ſhew that the Quakers do not hold a Negative Doctrine to the Papiſts in this Point, read *p.* 42, to *p.* 48. *p.* 253, to *p.* 267. And by way of Corroboration, let me add this; *I am* (ſaid *Fox*) *the Light of the World, him by whom the World was made, and doth enlighten every one that cometh into the World* *. See alſo his Book, *News coming up out of the North*, &c. *p.* 15, 41. which is very large on this Head.

* The Teachers of the World unvailed, &c. p. 27.

X. *The* Quakers *the One Only Church.*

A. S. having ſaid the *Roman* Church is the One Only Church of Chriſt; *Joſiah Coale* denies it, ſaying, *The* Quakers *are the One Only Church of Chriſt*; and ſo do not hold a Negative Doctrine to the *Romiſh* Church: And this I ſhall prove by the ſame number of Inſtances, by which I have ſhewed that they are One with the *Romiſh* Church in the Affirmative. And,

1. *The Whore unvailed*, &c. *p.* 40. *But for all that has been ſaid*, (ſays *J. Coale*) *ſome may ſay, the Grand Queſtion propounded by* A. S. *in his ſecond Chapter is not yet anſwered*, viz. Which is the True Church? *I anſwer*, (ſays *Joſiah*) *that is the True Church* (*and no other*) *whoſe Fruit makes manifeſt, that they are governed by the Inviſible Head Chriſt*, (i. e. *their Light within*,) *but the People called* Quakers *are ſuch*; Therefore the Quakers are the true Church *.

* Pray read p. 266, to p. 284. and by their Fruit you ſhall know them.

2. *P.* 41. *ibid. The People called* Quakers *continue in the Doctrine of Chriſt, ſaying, Be ye perfect*, &c. — *And the People called* Quakers *do Preach the Doctrine of Perfection, as Thouſands can bear Wit-*

neſs; Therefore they are the True Church, &c. But, Reader, for the Diſproof of what they boaſtingly ſay, read as in the Margin; and ſee what manner of Perfection they are found in.

3. Again, *p.* 43. ibid. * *Which being conſidered, it appears, that Perfection, or Freedom from Sin, is attainable, (in this Life) which by the* Quakers *is Preached:* Therefore the Quakers are the True Church.

4. Again, *p.* 44. ibid. *The Miniſters of Chriſt were ordained not of Man, nor by Man, nor of the Letter, but of the Spirit; and ſo are the Miniſters of the* Quakers: Therefore the Quakers are the True Church.

5. P. ibid. *The true Church in the Primitive Times was taught by the Grace of God, that denying Ungodlineſs and Worldly Luſts, they ſhould live ſoberly,* &c. *And the* Quakers *being taught by the ſame Grace, do deny Ungodlineſs* †: Therefore the Quakers are the True Church.

6. P. 41. ibid. *Chriſt commanded ſaying, Whatſoever ye would that Men ſhould do unto you, even ſo do ye unto them; which Command the* Quakers *obſerve, as Thouſands can bear them Witneſs:* Therefore they are the True Church. For Proof of the contrary, ſee the laſt Inſtances of this Preface, touching their Breaking and Cheating.

7. The Apoſtate-Incendiary, &c. *p.* 3. *It was for your ſake and the Truth,* (ſays *George Whitehead*) *that I was preſſed in Spirit, in a Godly Zeal, thus to appear againſt this deceitful Worker,* (i.e. William Mucklow) *and treacherous Spirit, which at length hath ſhewed it ſelf againſt the Truth,* and Church of Chriſt, and Elect People of God called Quakers.

8. The

* *This* Joſiah Coale *was a moſt Eminent Quaker, yet a grand Idolater. See p.* 261. *therefore I put him in to the Cage among his Fellows.*

† *See the Cage of Unclean Birds, p.* 249, *to* 284. *for a Proof of what they boaſt of.*

8. The Anarchy of the Ranters, &c. *That as the true and pure Principles of the Gospel are Restored* (by the Quakers) *Testimony, so the Ancient Apostolical Order in the Church of Christ is Re-established amongst them, and Settled upon its* Right *Basis* and Foundation *.

9. The Quakers Challenge, &c. p. 3. *The* Quakers *are in the Truth, and none but They*; consequently the Quakers are the only True Church; for this is the Testimony of one of their deceased Prophets, *Sol. Eccles*, That the Quakers are in the Truth, and none but they †.

10. See *Burroughs*'s Works, *p.* 64, 318. who writing to the Quakers, thus said; *The Tabernacle of God is with you, and his Dwelling-Place amongst you, and only amongst you is God known; all that ever own God and Salvation, shall own us* *.

Having by this time shewed Ten Instances, that the Quakers do not hold a Negative Doctrine to the Romish Church, in the most Fundamental Errours in that Church; and yet agree with her in as many Instances, that she is the Only Church, out of which there is no Salvation, as they say, I should have proceeded to as many Instances of their Pretence to Spiritual Discerning; but I shall mention but two, *viz. George Fox*, in his *Great Mystery*, &c. *p.* 89. viz. *The* Quakers *can discern who are Saints, who are Devils, and who are Apostates, without speaking ever a Word.*

Another Place like unto it, is in *Judas and the Jews*, &c. *p.* 58. thus: *None need to give us Discerning or Judgment, Christ hath furnished us already, and doth in all Occasions.*

* For more of R. Barkley, see p. 40. all which shew, they do not hold in this a Negative Doctrine to Rome.

† See pag. 261. where this Bird Sol. Eccles lyes in the Cage for his Idolatry.

* See pag. 261. where this Burroughs is the second Bird in the Cage for his gross Idolatry.

But that I may do the Quakers Justice, let me give one Instance where I may shew, that the Quakers differ in Doctrine from the Romish Church, and if I mistake not, from all other Christian Churches: And indeed, that is one main Reason why I thus Unmask New-*Rome*: For as *A. S.* the Roman Catholick said, so say I; as in his *Reconciler of Religions*, &c. *p.* 2. *The true Church (Militant) is composed of Good and Bad, of Wheat and Tares*, &c. To this *Josiah Coale*, in his *Whore Unvailed*, &c. *p.* 10. replies like himself, *i. e.* like a right Quaker, saying, *Which thing I do abominate to acknowledge*, —— *And it is Blasphemy; the true Church is not composed of Wheat and Tares, of Good and Bad, but of Good only**. Another of their Teachers, in his Book, *A Rod to drive out the Wild Boars*, &c. says, *There is no Hypocrite in the true Church; they that say there are Hypocrites in the true Church, do erre from the Spirit of Truth*, &c. Read the Fourteenth Chapter herein, and see whether the Quakers have not Erred; or whether that Grain looks like Wheat, nay, not so good as Tares, but meer Darnel.

* *See* pag. 254, *to* pag. 284. *whether their Church be all Wheat.*

And as to their Fling at me about my Compounding, as in their *Anguis Flagellatus*, &c. *p.* 432. I shall say little of it in this place, but referr to *Chap.* 15. herein, *pag.* 295, to *pag.* 307. only thus much I may add, That there was but about a Third Part of my Creditors that Compounded at 10 *s.* in the Pound, the rest I have and must Pay the Whole: Nay some of those that did Compound I have since Paid the Whole. And this Offer I now make, That if the Quakers will Engage that those of their Profession shall Pay me, what they Broke in my Debt, or that Died in my Debt, and have not Paid

paid me, I then will promiſe to pay every Man to a Groat; and if ſo, the Quakers have no great cauſe to boaſt. And yet I can in good Conſcience ſay, that great part of my difficulties have been by and through the great injuſtice and implacable malice of my Adverſaries the Quakers; who have yet no reaſon, ſince my labour have been for their good, though againſt their Wills; and for which they have, by all their endeavours, ſought my Ruin; And their reſolutions herein have been very ſtrong, and proſecuted with great vigour. For as on the one hand they have uſed all poſſible means to render me unworthy of the Clergies notice; a hint whereof you have in *p.* 299. ſo on the other hand, ſome of them have ſuggeſted (by private inſinuations) to my Creditors, that they need not to comply, for that the Clergy would aſſiſt me; nay, one Quaker nearly Related to me by Marriage, and for whom I have done divers good offices, it may be, more than any Man living, no nearer related than I was; yet he reported to a Kinſman of his, in order to blaſt my Reputation, (when I had moſt need of his good word and aſſiſtance) that I deſigned to Sell my Eſtate, and leave my Wife and Children; which thing I call Heaven and Earth to witneſs, I never deſigned, nor did it ever enter into my heart. And much more to this purpoſe could I relate, which I ſhall not, but deſire to paſs by all their Unkindneſs and Ingratitude in the Day of my Adverſity; being truly thankful to God in the firſt place, and to his Servants in the next, who have enabled me to continue to this Day, not only to live free from want, but to maintain my Family with all things neceſſary, even beyond what I could have

expected; for in all Humane probability, had not God raiſed me up Friends, I had been miſerable enough, by reaſon my Adverſaries rage was ſo extenſive; who thirſted after nothing more than my utter Ruin, as I could ſhew, were it needful, in many caſes.

And thanks be to God, through my Lord and Saviour Jeſus Chriſt, in whoſe Cauſe I have been ingaged (though a weak and unworthy Inſtrument) and for whoſe Sake nothing has been to dear too part withal, he has raiſed me Friends, and made me able to ſay, as one of old did, That I have been able to run through a Troop, and to leap over a Wall, which I once thought would have been too high for me; ſo that I will not fear what Man can do unto me; for God will ſcatter mine Enemies, and confound mine Adverſaries, and raiſe me Friends in deſpite of the Rage of Satan and all his Inſtruments. But ſince in their late Prints and Appeals, the Quakers do ſo magnifie their own honeſty, I ſhall, as I have in the Cage of Unclean Birds, *p.* 249. to *p.* 286. once more add to the number a third ſort, not at preſent thinking it needful to add the fruits of others that lye ſnuge in the Cage, and which as yet have not ſeen it needful to ſhew their Feathers, ſince the hint already given have had ſome effect, and I hope may have more, towards their Humiliation and Amendment: But that they may ſee (if yet they do not ſee) that they are left like other Men, and overtaken with the ſame Infirmities, I ſhall ſet forth not only Ten of their Teachers, of great Note, but likewiſe Ten of their Hearers, (for I love to proceed by number and weight) not that I ſhall this time put *John Kilborn*, and ſome others,

into

into the Cage to their fellow Birds; but, as I ſaid, in regard they ſo often brag of their honeſty in *meum* and *tuum*, I ſhall therefore briefly obſerve to them, and for their Humiliation, if by any means they may be wrought upon to be Humbled, a few of their miſcarriages on that Account, that their vain pretence to a Sinleſs Perfection may be retracted, and at laſt come to make Confeſſion of their Sins, and Repent thereof, and Amend their ways.

1. The firſt I ſhall name of this ſort is *Gerald Roberts*, who was the greateſt Entertainer of *G. Fox* in that Day; a great Preacher, and one who kept the Publick Stock; into whoſe cuſtody was put a Rich Orphan, worth 4000 *l.* namely, *Abijah Trot*; who, by the conſent of *G. Fox* and *Alex. Parker*, got her Married to his Son againſt the Executors conſent, *i. e. R. Cannam*, and *Fran. Camfield*; againſt which clandeſtine proceeding of *Fox*, *Parker* and *Roberts*, I have much to ſay, which at preſent I forbear: But he broke.

2. *Tho Roberts*, his Son, who Married this Fortune, alſo broke and run away, and left his Family like a Wilderneſs.

3. *Sam. Newton*, a great Preacher, and Merchant, having got into conſiderable Debts, and cheated many, fled beyond Sea, and paid his Creditors nothing; yet ſtill continued a Preacher at *Virginia* and *Maryland*.

4. *Will. Goſnel*, another Preacher, broke and fled beyond Sea, and cheated many.

5. *Benjamin Antrobus*, another of their Infallible Preachers, about Twenty Years together, He broke; againſt whom a Statute of Bankrupt was awarded, impriſon'd in *Ludgate*, paid 5 *s.* in the Pound; but whether his Journeyman,

Joseph Wyeth, got what he loſt, I will not determine; however he is now ſet up, and ſerves to be the Cat's Foot for the Quakers.

6. Likewiſe *Rebecca Traverſe*, another of their Shee-Preachers, and an Entertainer, as well as a great Adorer of G. *Fox*, yet the *Fox* was too many for her, he grew Rich, and ſhe a Poor Zealot, and could not pay her Debts.

7. *Tho. Burn*, another of their Infallible Guides and Chief Speakers, broke and cheated many.

8. *Edw. Billing*, another of their great Writers and Infallible Doctors, broke and cheated many.

9. *George Archer*, another of their great Preachers, caſt into Priſon for Debt; who was guilty of ſeveral Crimes alſo.

10. I ſhall end their Teachers with *Chriſtopher Tayler*, of whoſe cheating ſome are ſtill alive; *Joſeph Clark* is by himſelf, and muſt go into the Cage for a Sodomite.

Now as to their Hearers, 1. *Bnaſy*, a Goldſmith, broke for many Thouſands, againſt whom a Statute was awarded. 2. As alſo againſt *James Boſwell*, by whom a Brother-in-law of mine loſt 100 *l.* and a Kinſman of mine, with his ſhare in the Charge of the Statute, 500 *l.* 3. One *French*. 4. *Northcott*, the Quakers great Bookſeller. 5. One *Olive*. 6. *Robert Goodwin*. 7. *Henry Stout*, who never yet paid his Compoſition Money at 5 *s.* in the Pound. 8. *Tho. Plumſtead*. 9. *Cade* of *Norwich*. 10. And *Edw. Firth*, of *Mildenhall*, a great ſtickler for Quakeriſm, who in his Life-time cheated many by borrowing Money, and buying Goods, and died not worth any thing; ſo that many of his Creditors, and that for great Sums too, had not a Penny of their Debts. Theſe were all Followers of their Darkneſs within, which they call Light. And the Queſtion being put, can any Sin, that follow this Light? It may (ſays *J. Wyeth*) be ſafely Anſwered, No; by which they ſeem to ſay, that theſe and the like practices are not Sinful: If they ſhall anſwer me, no, theſe are Sins, I then ask, why they do not then ask forgiveneſs for their Sins.

George

George Whitehead's

Fallacy Reproved,

In his ANSWER to My *Pilgrim's Progreſs*, &c.

GEORGE,

I Have ſeen thy Book, *A Rambling Pilgrim*, &c. ſaid to be an Anſwer to two Books of mine, *i. e. The Pilgrim's Progreſs*, &c. *A Modeſt Defence*, &c. which is ſo far from being an Anſwer, that it doth not touch at the Tenth part of the Books; and that little you ſpoke to, have (to them who will compare the Books) rather confirms what I charge you withal, than otherwiſe. But that I may ſhew (for your Peoples ſake,) how you wilfully miſtake me, and the ſtate of the Charge, and then miſlead your People, *&c.*

I find the firſt part of your Book is chiefly to inſinuate that I ſaid the Sermon was *Geo. Whitehead's*, of his Forming, of his Preaching, and that in ſo many Words; and thereupon you call it Forgery. Now,

George, this is all Fallacy: For thou knoweſt, *George*, in thy Conſcience, that I never intended to have it believed, that you at your Yearly Meeting Preached that very Sermon, in ſo many Words; but that I did it to expoſe your Errors contain'd in your Books, out of which that Sermon was by me form'd; and in *p.* 108. and *p.* 222. of the Second Edition, it is expreſly ſaid, *A Sermon for* George Whitehead *to hold Forth*, &c. And the Chapter before gives ſeveral Reaſons why I proceeded in that unuſual method: So that your way to have done your Cauſe good, and your People good, had been to have confuted me; firſt, Touching your Doctrine, which I alledged out of your Books. Secondly, That your Practice is otherwiſe than by me repreſented. This had been your way to have confuted my Arguments, and to have eſtabliſhed your People. But for you thus to act againſt Light and Knowledge, is ſuch a ſelf-condemn'd Practice, that as for your own ſake, as well as your People whom you miſlead, I could be glad to ſee you leave it now in your Old Age. Take one inſtance.

A Rambling Pilgrim, &c. *p.* 5. *Francis Bugg* makes *Geor. Whitehead* thus ſpeak, *Friends, I am now come to the laſt thing propos'd to ſpeak to on this Solemn Occaſion; firſt, Reſpecting Confeſſion of Sin; ſhewing your Exaltation above the Patriarchs, Prophets,*

phets, *Apoſtles*, &c. as at large in *p.* 221. of this Book; ſo that I need not repeat it. Now what Anſwer, *George*, doſt thou make to this? Doſt thou ſay, 'tis your Friends Practice to make Confeſſion of Sin to God in your Prayers? Not a word of it. Doſt thou prove in any one page of thoſe 5555555 I there mention, that you ever recommended the practice of making Confeſſion of Sin to God, and begging his Pardon for Chriſt's ſake? Not a word of it. Doſt thou prove out of any of thoſe Books, wrote by thy ſelf, *Fox*, *Burroughs*, &c. that ever you recommended the Practice of the Ten Commandments, the Lord's Prayer, the Apoſtles Creed, either to be read in your Families, or in your Religious Meetings practiced; or the reading the Scripture in your Meetings? Not a word of it. No, here is no denial of Matter of Fact out of your Books, nor the natural Conſequences deduceable therefrom, or your practice agreeable to the ſame: And that it may appear ſo, take your Anſwer in your own words, *viz.* Thus *Fran. Bugg.* 'repreſents me Preaching ſuch ſtuff as I ne-'ver preached in my Life, nor ever own'd 'any ſuch flattery or deceit, as to exalt 'any Auditory above the Patriarchs, Pro-'phets and Apoſtles, &c. or to diſſwade 'any from making Confeſſion of Sin, or 'asking Pardon for Chriſt's ſake, who have

'need of both, or who have not received 'forgiveneſs of their Sin.

Firſt, It's not what you did not diſſwade from, that we are examining; but what you perſwade to: We want not Negatives, but Affirmatives; here you leave your Reader in the Dark: Can you prove that in all thoſe Books and Pages recited, that you ever made Confeſſion of Sin; that you ever asked Pardon for Chriſt's ſake; that you in your Religious Meetings, or in your Families, practiced the Lord's Prayer, the Ten Commandments, the Apoſtles Creed; that you ever read the Holy Scriptures in your Meetings; or further, that you ever in all, or any one of your Books, recommended the practice thereof? If not, the Charge lyes ſtill againſt you, and your Negative Anſwers rather confirm what is ſaid than otherwiſe.

As to your Certificate, *p.* 28. about your Cottage; you that can forge Certificates, and ſet Mens Names to it, without their Privity, Knowledge or Conſent, as you did that from *Huntington*, in your Book, *Judgment fixed*, as *Anne Docwra*, in her Letter to Mr. *Criſp*, *March* 25. 1684. ſays you did; what credit is to be given to it? And beſides, thoſe three Certifiers conclude thus, *On credible Information, we verily Believe.* Here then is but their belief on Information; and I am credibly informed of what I wrote; ſo the Reader is left to believe as he is perſwaded. The like

may

may be ſaid of *Will. Mead*, touching his ſaying to *William Harris*, that *Fox*'s Journal is a better Book than the Bible; this *Will. Mead* does not deny under his Hand; I have only *Geor. Whitehead*'s word for it; and he that can forge Certificates is not to be believed.

Again, *p.* 38. 'What Earnings didſt thou '(*F. B.*) make in the late Diſcourſe before 'the Biſhop of *Norwich*, and the four Mem-'bers of Parliament, where I diſcovered thy 'repeated Falſhoods, Forgery, Deceit and 'Wickedneſs in divers Matters? And how 'thou wert counfounded when Matters 'were cloſely urg'd againſt thee? *&c.*

Now, *George*, thou knoweſt in thy own Conſcience that this is a Lie ſpoken in Hypocriſie, on purpoſe to miſlead thy Diſciples; for thou didſt not prove one falſe Quotation, Matter or Thing, againſt me: But I proved thee guilty of contempt of the Scriptures, in exalting your ſayings above them, as of greater Authority; and for the truth of this, I ſubmit my ſelf to thoſe Five Perſons preſent, one of them having often ſhewed his Approbation of my management of that Affair. Theſe things, *George*, do not redound to thy Credit, and I can truly ſay I am ſorry for thee. *George*, we both grow Ancient, let us write for the good of others, not for Victory; for my part, I do upon the word of a Chriſtian deſign it,

and

and if I ſaw my ſelf in an Error, I ſhould willingly ſubmit. Again,

P. 46. 'Beſide the falſe Printing and bad 'Engliſh (as *Fr. B.* has expoſed my Book '*Iſhmael*) there is another defect after the 'words [The Lake is thy Portion, which 'is the Portion of Liars,] the words, [ex-'cept thou ſpeedily repent;] are omitted 'there, and in ſome other places.

To which I Anſwer, let any body compare your Book, *Iſhmael and his Mother caſt out*, &c. in the Original Impreſſion in Quarto, and the Reprint in my *Modeſt Defence*, &c. *Part* 2. and they ſhall find it, for Engliſh, Comma's, and Points, and Words, the ſame. For in the Quarto Impreſſion, *p.* 3. *l.* 15. there is *we* for *two*, as in *Mod. Def. p.* 7. *l.* 13. there is alſo *we* for *two*; and ſo in all other places where it was bad Engliſh, and falſe Spelled, and falſe Pointed, ſo it is Reprinted: And as for the words [except thou ſpeedily repent] being left out, I do poſitively ſay 'tis a moſt horrid Lie; there is not a word in the whole Book left out; ſo careful was I. And how then canſt thou pretend to be a Conſciencious Writer, when in the face of the Sun thou canſt thus Prevaricate, Diſſemble, and Lie, and that knowingly? What is become, *George*, of thy ſeriouſneſs, ſincerity and plainneſs thou ſo often boaſts of? Again,

P. 34. 'He (*F. B.*) aſſumes the bold-'neſs to promote in Print an Abſtract of

'two

'two Letters of two Clergymen; *I pray 'God open the Eyes of our Governours, and 'cauſe them to take into Conſideration this 'too much, and too deplorable, unlimited 'and unbounded Tolleration; eſpecially as 'the Quakers both claim and uſe it*, &c. as 'in *Pil. Prog. p.* 175. was not this, (ſays 'George) a piece of inſolent confidence, to 'expoſe this in Print, and thus openly to 'oppoſe the Liberty Granted, and legally 'Confirmed by King and Parliament, and 'thus to render our Governours blind? *&c.*

Now as I think this was a good Prayer, ſo do I think it no boldneſs to expoſe it in Print: For, *George*, it was not the Liberty Granted, and by Law Confirmed, which theſe Clergymen either called unlimited or unbounded, for the liberty granted is both limited and bounded, as from divers branches of the Laws appear; and particularly by the very Act of Tolleration; ſee *p.* 86, 88, 101, 189, 339. No, the unbounded Liberty which the Quakers take, claim and uſe, is what the Clergy is againſt, and which they Pray the Government would take into their Conſideration; and I am ſure it is a baſe, bold and inſolent thing, *George*, in you to expoſe in Print, that the Clergy would repreſent the King and Parliament blind: But I have not herein room to ſet forth your baſeneſs in calling all Kings *Spiritual Egyptians*; all that own any King, ſince the days of Chriſt, *Apoſtates*; that Parliaments choſen by moſt Voices, *are not like*

like to Act for God, or the Good of his People; that *Parliaments are the Beaſt that carry the Whore*; Nay, in your Book, *The Weſt Anſwering to the North*, &c. you juſtifie the Murther of King *Charles* I. ſaying, *The cutting off his Head, was a remarkable Record of the Righteous Judgment of God*; and for a true ſight of theſe your Antimonarchical, as well as Antimagiſtratical Principles, ſee *p.* 157. to *p.* 175. hereafter. And, *George*, you tell us in Print, that your Principles are now no other than they were in the beginning. And what they were in the beginning, I in this Book, the *Pilg. Prog.* &c. have ſet forth: And I think it is both bold and inſolent Confidence in you to revive all theſe your horrid Principles deſtructive to Government and Humane Society, by telling us you are the ſame in Principles ſtill; and I am afraid we may in this believe you.

In the next place I ſhall ſhew, even thee, *George*, what Liberty the Quakers both uſe and claim; which not only thoſe two Clergymen, but many Ten Thouſands, both of Laity and Clergy, are againſt.

Firſt, Your ſending into the Churches Challenges, as your Friends did at *Weſt-Dereham*.

Secondly, Your going from Houſe to Houſe, like the Popiſh Prieſts, to ſeduce the People, inviting them to your Meetings, giving them Books which ſay the Quakers

are

are the one only Church of Chriſt, and that out of your Church there is no Salvation.

Thirdly, That your Monthly, Quarterly, Six Week, Second Day, and Yearly Meetings, where you revive your old Treaſonable Principles; which Meetings are expreſly againſt the very Act of Tolleration, theſe, and the like, (as in the enſuing Diſcourſe) are the Meetings and the Practices both uſed and claim'd by you: Namely, to hold Convocations, which the Eſtabliſhed Church, without Licence from His Majeſty, cannot legally do. Theſe, and the like Practices of yours, all good Chriſtians, and the Laws of the Land, are againſt; and I ſtill pray God to give the Nation a ſight and ſence of it, before it be too late.

In Anſwer to your 48th Page, I query thus, Whether it be not as proper for me to Addreſs His Majeſty, on the behalf of the Church of *England*, and other ſound Proteſtants, who hold the Fundamentals of the Chriſtian Religion, as it is for *G. Whitehead* to Addreſs himſelf, by Dedication, to the Clergy and Univerſities, perſonating a Schiſm which profeſſes ſuch Doctrine as tends to overthrow the Chriſtian Faith? Come, *George*, Anſwer me this Queſtion; how came you to be ſuch a Man? You know I could ſhew Books of your Friends, *Burrough*, *Fiſher*, *Fax*, and others, who tho' as great Impoſters as any in the World ever knew, yet they have Dedicated and Addreſ-

Addreſſed, and not only ſo, but Dictated to Kings, Lords and Commons. Come, *G.* what was your birth? Whence came your breeding? Were you not Rambling Pilgrims, who (like Gypſies) lay in Barns, lived upon Alms, with your Feet at other Mens Tables? What, muſt none Addreſs now but you? Muſt none apply themſelves to the Government but you? Surely, *George*, you are a Pegg too high.

See *E. Burrough's* Epiſt. to his works.

Come, *George*, let us reaſon together, what power have you to ſummons all Eccleſiaſtical Courts and Officers, more than I have to ſummon you? What Power have you to Dialogue the Biſhops, and the whole Church, more than I have to Dialogue you? What Authority have you to Arraign, Try, Judge and Condemn all the Clergy in a Kingdom, more than I have to Arraign you, and Try you by your Fruit? I tell you, *George*, I cannot ſee you mount the Stage, and thus Inſult, Domineer and Exalt your ſelves, not only above the Patriarchs, Prophets, Apoſtles, Saints and Martyrs, and all Chriſtians, with reſpect to your ſo much boaſted-of Sinleſs Perfection, but above all the King's Subjects, as if you, and you only, had right to Addreſs, Dedicate and Preſent Papers to the Parliament; and that it were Treaſon to confront you: I tell you, as above noted, that you are a pegg too high.

But, *George*, before you had Addreſt your ſelves, and Dedicated your Books to the King and

and Government, you ought to have condemn'd your Books mentioned *p.* 154, 157, 167. And before you had Dedicated this Book to the Clergy, you ought in prudence to have retracted your Books mentioned *p.* 217, 249, 250. And as to *G. K's.* Book, it was approved by the Quakers; and you ought to have retracted the Doctrine of it, as *G. K.* has; and likewise *W. Penn's* and *Alexander Skien's* mentioned in *p.* 168, 170. But your Tempotizing is both seen, and discovered to be seen by others. And now for your Dedication to the Clergy.

A Rambling Pilgrim, *p.* 3. *An Epistle Dedicatory to those of the Clergy, and of the two Universities, whose kindness* Fran. Bugg *boasts of.* 30th of the 4th Month, 1629. *By* George Whitehead.

Now *George*, to shew you what a kind Reception your Dedication met with from my Benefactors; I shall, though I have no order, present you with part of a Letter which one of them sent me; which take as follows, *viz.*

March 11. 1699.

Mr. *Bugg*,

'I Cannot but thank you for the service you have done, especially among the Common People, by your way of Writing; and for the plentiful materials you have furnish'd out, to imploy others, with respect both to the Principles and Practices of the Quakers; and your laborious Attendance at Parliament, as a Check to the Insolencies of the Quakers in their presenting their deceivable Papers, in which they have been too much neglected; wherefore be not dishearten'd, but go on, and Charge the Quakers Party through and through with their Blasphemies against the Blessed Trinity, their Doctrine of Infallibility and Sinless Perfection, their denying the Fundamental Articles of our most Holy Religion, *viz.* The Incarnation of Christ, the Resurrection of the Body, and the Day of Judgment. For to talk of Lenitives, and Gen-

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'tle Applications, is like the old way of sowing Pillows under their Arm-holes; and you may as well give Opium in a Lethargy, as to fancy to cure some Men into their Senses by your mild and tender Remedies: And therefore to deal plainly is the best way to work their Conversion from the Infidelity of Quakerism, to the Faith of Christ Crucified; which God of his Mercy grant them, if it be his Will.

'It was a notable Confession of St. *Paul*, when he drew up an Indictment, and Arraigned himself in the Murther of St. *Stephen*, for his standing by and consenting unto his Death, and holding the Garment of them that slew him. I wish the Quakers were Humble enough to follow his Example; whose malice I am afraid is greater, and the dignity of the injured Person higher; for they have spirited away our Blessed Saviour, and have left us nothing but a Notional and Chimerical Christ; so that we may take up the Lamentation of *Mary Magdalen, They have taken away the Lord, and we know not where they have laid him.*

'That was well noted in the *Spirit of the Fat*: For I am perswaded there cannot be an Instance made in any Society of Men of that bigness, that have gotten more Bastards, and more unnaturally dispos'd of them, that have drank deeper Draughts of stoln secret Intemperance, that have fed higher, and fared more deliciously every Day, than have some of these Perfectionists in their shining brazen disguises of Religion.

'I am heartily sorry for the poor Quaker, I heard lately of, who hanged himself * with *G. K.*'s Narrative in his Pocket; and the more for the exact parallel I must make between him and *Judas*, both in his Life, and in his Death. I pray God give them Grace to lay it to Heart, and humbly to confess their Sins to God, and to beg pardon by the Merits of Christ, that God may give them Repentance unto Life.

SIR,

Your most Faithful Friend to Serve you, &c.

* *viz. Will. Rust*, a Preacher at *Chaterice* in the Isle of *Ely*, who opposed *G. K.*

It may be ſome may ſay, why did you not Print his Name to it? To which I Anſwer, ſuppoſe I had a Friend in my Parlour, and knew that if I did open the Door, that the Dogs would come in and worry him, can any think that if I lov'd my Friend, I would not ſecure him from their Rage; yea, and with Juſt *Lot*, rather venture my ſelf out among the *Sodomites*, than ſuffer my Friend to be torn in pieces? And beſides that, I have Muzzled ſome, and put others of them in a Cage, ſo that they can only Grin, Bark, and ſhew their Teeth.

POSTSCRIPT

To the Sincere amongſt the Quakers, *whether they be Thouſands, Hundreds, Fifties, or peradventure but Ten, who are of the true* Berean *Race.*

FRIENDS.

BEſides the forenoted Six Books of the *Quakers*, I have herein Examined and Refuted Four more at leaſt in their principal parts.

VII. Their *Anguis Flagellatus*; or, *A Switch for the Snake.*

VIII. *A Rambling Pilgrim*, &c. by *George Whitehead.*

IX. *A Juſt Cenſure of* F. B's *Addreſs to the Parliament*, &c.

X. *A Sober Reply*, &c. *in Anſwer to* F. B's *Modeſt Defence.*

To all which you will find in the foregoing and following, ſuch an Examination and Confutation, as will give you ſome light into the Controverſie on foot, if you be Impartial in your ſearch, and will do your ſelves the juſtice to read both ſides, as you ought to do before you can be capable to paſs a Judgment; and this to do is highly requiſite, ſince not only your Eternal Happineſs depends upon a true and lively Faith in God, and his Son Jeſus Chriſt, but even your Temporal Bleſſings alſo.

I remember well St. *Paul's* Doctrine, 1 *Tim.* 3. 13. who ſaid, *Evil Men and Seducers ſhall wax worſe and worſe, deceiving, and being deceived*; and thereupon, like a Careful Watchman over the Church of God, over which the Holy Ghoſt had made him an Overſeer, he then, and by his Doctrine now, cautions all Believers in the True God, and his Son Jeſus Chriſt, *That we be henceforth no more Children toſſed to and fro with every wind of Doctrine, whereby they lye in wait to deceive.* And writing to his Son *Titus*, Chap. 1. Ver. 12, 13. he there does moſt

Excellently describe the *Cretians* from a Testimony of one of their own Prophets or Teachers, who, like your Teachers, were always Liars and Dissemblers; and therefore he exhorted *Titus* to reprove them sharply; and indeed it is the only way to work a Cure: And this is according to the Doctrine of *Tho. Ellwood*, one of your own Prophets or Teachers, saying, *The only way to recover the deceived, is to discover the Deceivers. This Witness is true*, as St. *Paul* said of the *Cretian* Poet; and thereupon I have for many Years laboured to discover your Teachers; and if you will but search diligently, read and judge impartially, you may see for your selves, whether these things be so or no. It's true, I have exposed some of the Immoralities of a few of your Teachers, but it is for a good End, namely, that by your seeing them, and considering their high Pretences to Infallibility, and a Sinless Perfection, you may be admonished to a Confession of your Sins to God, and begging Pardon for Jesus Christ's Sake, that God may keep and bless and preserve you to his Heavenly Kingdom, to Reign with Christ for Ever and Ever.

You may further observe, that *G. W.* in his *Rambling Pilgrim, &c.* has not denied one Quotation, yet by a Cunning of his, would represent me a Forger; but that will soon vanish, when you consider that in all Dialogues the like liberty is taken *: And I can Appeal to God the Searcher of all Hearts, that my Chief End why I so expos'd them, was (after long forbearing) to let them see themselves, and learn not to insult over others: And as it has had a good Effect upon some, so I hope it will upon others: And so I conclude with my hearty Prayer to God, that of his Infinite Goodness he would vouchsafe a Blessing upon my Labours, to the Benefit of you and your Posterity, whose Information I have taken great Pains in, that you might not continue in Ignorance, and be led by your Blind Guides into the Ditch of Error and Heresie. *I rest your Faithful Friend and Humble Monitor,*

* *See* S. Eccles *Dialogue*, Fox's *and* Smith's.

March 25. 1700. Fra. Bugg.

A Juſt Rebuke to the Quakers *Inſolent Behaviour, in their Two Books,* i. e. A Juſt Cenſure, *&c. the other,* A Sober Reply, *&c. both preſented to ſome Members of* Parliament. *Alſo a Dialogue between a* Civilian *and a* Quaker.

Chriſtian Reader,

THE firſt of theſe Books is Intitled, *A Juſt Cenſure of* Francis Bugg's *Addreſs to the Parliament:* This ſhews their Impudence, or want of good Manners at leaſt; had they Confuted my Arguments, or Convicted me of one Falſe Quotation, thereby to Miſrepreſent them, they, in Juſtice to themſelves, might have Confuted what was Falſe, either in Fact or Argument: But, not being able ſo to do, for them, in a Magiſterial way, to Cenſure my Speech to the Parliament, and Addreſs to my Superiors, for which I have (as an Engliſhman) as good Right as they, and every way equally Priviledged with them, this was in them both Bold and Preſumptuous, as well as want of Wiſdom, not to ſtay their Cenſure until the Parliament had paſt theirs, whoſe Right it was, if they had ſeen Cauſe, and to whom I ought to have ſubmitted, as in Duty bound; but no Symptoms of that did appear, but *Pride* (as it is written) *goeth before Deſtruction, and a Haughty Mind before a Fall.* And as it is impoſſible for a Blackamoor to change his Skin, or a Leopard his Spots, ſo is it impoſſible for the Quakers to ceaſe their Inſulting and Domineering Method; as if they may preſent their Books and Papers Fifty Years together, and none may Confront them.

They begin with the Man; he has angred them, by diſcovering their Errors and Blaſphemies; they go on with Perſonal Reflections againſt him, which affects not the Cauſe, and which he has long ſince repeatedly Anſwer'd in Print; But ſtill the Man, the Man, he is an Ill Man, ſay they; what? Worſe than the Quaker Teachers? No ſure; for if he were, believe me, he were an Ill Man indeed; for I think there is not worſe than ſome of them are, and have been, even in *Newgate*, notwith-

ſtanding their high pretence to a Sinleſs Perfection, and Infallibility of Judgment; many of whom have been highly guilty of Cheating, Couzening, Lying and Defrauding, of Drunkenneſs, Whoredom, Felony, and Treaſon, Condemn'd both by the Law of God and Man; and ſome of them Hang'd for their Juſt Merit; ſome Inſtances you will find in the *Preface* to the *Pilgrim's Progreſs*, &c. p. 266, to p. 284. p. 329. *ibid.* And as I find no Name to the Books, ſo I find no denial of Matter of Fact to *Mod. Def. Nihil dicit* is Confeſſing of Judgment, and I ſhall wait patiently to ſee the Execution, and thereupon I ſhall ſay the leſs in Anſwer to it, ſince as it plainly appears, that the Quakers does not deny Matter of Fact, becauſe in truth they could not; ſo will their Silence be taken for a tacit Confeſſion of the Charge.

But ſay they, p. 40. *For as we cannot quit any Point of our own* [*Books*] *ſo we abhor every one of them as given by him*, [Fran. Bugg]. The Engliſh of which is, They cannot quit any one Error, any one Blaſphemy, *&c.* in their own Books, tho' they abhor them in my Books; that is, of my Reciting, of my Tranſcribing, of my Reprinting; Oh! this they abhor with great deteſtation: And why? Becauſe I ſeldom do it without uſing ſome Arguments to diſcover their Hypocriſies; this, yea, this enrages them; for this they are angry: And therefore I would deſire the Quakers to Reprint *G. Whitehead's* Book, *Iſhmael and his Mother caſt out, &c.* where in p. 10. is this paſſage, *viz. And here thy Antiquity, and thy Reaſons, and the Three Perſons which thou Dreams of, which thou* [*i. e.* Mr. *Townſend* the Miniſter] *would divide out of one like a Conjurer, are* ALL *denied, and thou* SHUT UP *with* THEM *in* PERPETUAL DARKNESS *for the* LAKE *and the* PIT, *&c.* This indeed is their Ancient Principles, and they cannot quit them, or retract them in their own Books, but tell us their Principles are now no other than they were then, only they can word the Matter otherwiſe: I grant they hate, abhor and deteſt theſe things of my reciting, *&c.* But as they lye ſnug in their own Books, they read them in their own Meetings; they are ſweet Morſels of Quaker Conſolation; read *A Modeſt Defence, &c.* Part II. p. 22. for more of this, where I have Reprinted their whole Book *Iſhmael, &c.* to avoid their Cavils of Curtailing and Splitting Sentences, as well as to ſhew Quakeriſm in its Native Complexion.

In their *Sober Reply, &c.* p. 11,14,15. in Anſwer to the *Norfolk* and *Suffolk* Petition, *&c.* they ſay, *To the firſt we ſay, It is ſtrange you ſhould fear the Chriſtian Religion ſhould be polluted by the Quakers, who, of all that go under the Proteſtant Name, are generally acknowledged to be furtheſt removed from, and moſt averſe to Popiſh Superſtition —— ſo we always offer our Doctrines and Principles to be examined by the Scriptures. To the ſecond we ſay, —— They deſire they may Enjoy their wiſht-for Happineſs of a peaceful Life; we envy it them not; but God forbid they ſhould ſwim into it through a Sea of Innocent Blood,* &c.

1. In Anſwer to the firſt, *That the Quakers are furtheſt removed from Popiſh Superſtition than any that go under the Name Proteſtant*, this I deny in their Name, and have made it appear from their Doctrine in their Books, as in the *Preface* to my *Pilgrim's Progreſs*, 2d Edit. *&c.* and that from theſe following Inſtances, in which they do not hold Negative Doctrines from the Romiſh Church; they only differ which of them twain is the true Church, to which theſe Qualifications are duly attributed, *&c.*

I. *That the Quakers are the One Only Church of Chriſt.*
II. *They agree in the Doctrine of Infallibility.*
III. *And that none can be Saved out of the True Church.*
IV. *They both agree in the Doctrine of Miracles.*
V. *Alſo about the Judge of all Controverſies in Matters of Faith.*
VI. *They agree in their Contempt of the Proteſtant Miniſters.*
VII. *They agree in their Contempt of the Holy Scriptures.*
VIII. *They agree in the Authority of their Unwritten Traditions.*
IX. *Alſo in the Pope of* Rome, *and Pope* Fox.
X. *They agree in their Idolatry to each Pope.*

2. *That they always deſired their Doctrine and Principles might be examined by the Scriptures*; this is falſe in Fact, when they did in the Face of the World deny it to the *Norfolk* Clergy at *Weſt-Dereham*, to *George Keith* at *Turners-Hall*, being thereunto Invited Four Years one after another; to my Self at *Milden-Hall*. See *New Rome Unmasked*, &c. p. 1, to p. 9. as alſo at ſeveral other times, notwithſtanding their falſe and bold denial. *A Juſt Cenſure*, &c. p. 7.

3. *They deſire they may Enjoy their wiſht-for Happineſs of a Peaceful Life. We envy it them not*, (ſay the Quakers) *but God forbid they ſhould ſwim into it through a Sea of Innocent Blood.*

If it be to swim through a Sea of Blood, only to desire that the Quakers Errors and Blasphemous Principles, (which contemn the Scriptures, deny that Jesus of *Nazareth* who suffered on the Cross to be the Son of God, and damn to the Pit of Hell the Ever-blessed Trinity) should lye Censured and Condemned, and their Books, that so teach, Burnt by the Common Hangman, then indeed they are guilty: But if this be not Persecution, but agreeable to the Law of the Land, the Votes of Parliament, His Majesties Royal Will and Pleasure declared in his Proclamation, then they are not guilty of Persecution, nor of running through a Sea of Innocent Blood in the Defence of Christianity, as the Quakers would impose upon their Readers, to avoid the dint of an Examination, notwithstanding their pretence. *A Reply*, &c. p. 11. *We are ready to undertake the Proof of every Doctrine we hold by and from the Scriptures.*

I have read in St. *Jude*'s Epistle, that as in *ver.* 3. he exhorts us to contend earnestly for the Faith which *was* once delivered to the Saints, *so*, *ver.* 9. *That* Michael *the Archangel when contending with the Devil, he disputed about the Body of* Moses, *durst not bring against him a Railing Accusation, but said, The Lord rebuke thee.* And now I am Disputing with the Quakers, his chiefest Emissaries, and immediate Servants, I hope I shall not bring a Railing Accusation: But as it is Natural for a Worm when trodden upon to turn again, and for an Englishman to set the Saddle on the right Horse, so I hope I shall as long as Life last, especially when St. *Jude* has so rightly described the Men, as *ver.* 8. saying, *Likewise also these filthy Dreamers defile the Flesh, despise Dominions, and speak evil of Dignities*, as I have shewed in my *Modest Defence*, &c. Part I. p. 10, 13, 14, 15.

But say they, *A Just Censure*, &c. p. 1, 2. *The Man —— he and his Abetters are ill Men.* P. 11. *It were greatly to be wished, that these Zealots would turn their Spleen against Sin —— what fair Quarter all sorts of Enormities meet with from some of them.*

But that none allow fairer Quarter to Vice and Immorality than the Quakers, and Leaders of the Quaker Church, is plain. See *Pilgrim's Progress*, &c. p. 244, to p. 284. And one Reason I take to be is their own Guilt, which would make their Reproofs sound like the Kettle calling the Pot Black-A---; and therefore 'tis the Inconsideration of their Hearers that supports the Credit of such Vicious Hypocrites, who are upheld by their Character rather than their Vertue, and are become much less loved than feared; for I demand an Instance of any one Book

wrote

wrote againſt their Vicious Teachers and Heaters, provided they keep *Fox*'s Commandments about the Hat, Thee, Thou, not Marrying or Burying with us, and the like unwritten Traditions; but I can give you an Account of Hundreds of Books wrote againſt ſuch as diſſent from them, and conform themſelves to the Church of *England*, calling them Apoſtates, Betraying *Judaſſes*, Malicious Informers, Renegadoes, Beaſts, Dogs, Wolves, Children of the Devil, Enemies of all Righteouſneſs, Devils Incarnate, and a Hundred other Names. And they call the Publick Miniſtry, for endeavouring their Converſion, Witches, Devils, Thieves, Robbers, Antichriſts, the Bane of Soul and Body, threatning them with all direful Vengeance; and this, if rightly conſidered, is not the leaſt part of their Inſolent Behaviour to the Government.

Now whether your *Juſt Cenſure*, &c. was in Anſwer to my former Sheet, with a Scheme of your Yearly Meeting; or to my *Modeſt Reply*, &c. or both, ſince 'tis ſaid to be a Juſt Cenſure of my Addreſs to the Parliament, and I preſented none under that Title, I will not determine, ſince it ſeems to the firſt, tho' given in ſince my laſt; yet I cannot but admire at your Impudence in your *Reply*, &c. in Anſwer to my *Modeſt Defence*, where you ſay, p. 7. *But ſure we are, and always ready to make it appear, that neither are our Books Blaſphemous, nor our Principles Pernicious.* Again, p. 11. *We are ready to undertake the Proof of every Doctrine we hold by and from the Scriptures*; this is Falſe in Fact, and a Notorious Lie in the Face of the Government. Firſt, In that you knew I had preſented to the Parliament the Reprint of an entire Book of yours, ſtiled, *Iſhmael*, &c. which is both pernicious to the Fundamentals of Chriſtianity, and horridly Blaſphemous. Secondly, In refuſing to prove any one Doctrine you held at *Weſt Dereham*. Thirdly, In refuſing to meet *Geo. Keith* upon any of his Invitations.

Again, p. 10. *We ſincerely own all that is written in the Scriptures concerning Chriſt, reſpecting his Conception, Birth, Life, Miracles, Doctrines, Death, Burial, Reſurrection, Aſcenſion, Mediation, and Future Coming to Judgment*, when in reality you own not one of thoſe Articles rightly, nor as all Orthodox Chriſtians own them, as *G. Keith*'s 4th Narrative, has from your Books made evidently to appear.

Again, p. 6. *ibid. That we aſſume Rules of Diſcipline in Church Matters, they are for our ſelves only, Powers in Matters of Religion, for and among our ſelves only. Nor* (ſay they) *do we ſee how thoſe*

Acts could be truly called Acts of Toleration to Diſſenters, if they did not tolerate each ſort of Diſſenters, to aſſume Rules of Diſcipline, Power in Matters of Religion, and Forms of Church Government for and amongſt themſelves, &c. Again, p. 11. *And if it relate to Religious Performances*, as it ſeems to do by the next words, *i. e. having their Monthly, Quarterly, and Yearly Meetings*, &c. From whence it is plain, that theſe Monthly, Quarterly, and Yearly Meetings, then when it ſuit their turn they own to be Religious Meetings, and as ſuch tolerated by the Act of Toleration; and without allowing them, the Act could not be called *An Act of Toleration*: Yet to ſhew that Liars had need to have good Memories, they, in Contradiction to themſelves, when pinched from another Quarter for keeping their Doors Lock'd, Barr'd, or Guarded, to prevent Inſpection, they in their *Juſt Cenſure*, &c. p. 26. confeſs, ſaying, *Theſe Meetings are not intended for Worſhip*; what then? What? For Government, and to aſſume Rules of Diſcipline, and Forms of Church Government; which is more than the Eſtabliſh'd Church can legally do without His Majeſties Licence, and therefore worſe and more dangerous, their Doors being kept Lock'd or Guarded; and expreſly againſt the very Act of Toleration, in which is this Clauſe, *viz.*

Provided always, and be it Enacted by the Authority aforeſaid, That if any Aſſembly of Perſons, Diſſenting from the Church of England, *ſhall be had in any place for Religious Worſhip*, [and ſuch only the Act tolerates] *with Doors Lock'd, Barr'd, or Bolted, during any time of ſuch meeting together, all and every ſuch Perſon or Perſons, that ſhall come to, and be at, ſuch Meeting, ſhall not receive any Benefit from this Law, but be liable to all the Pains and Penalties of all the aforeſaid Laws recited in this Act, for ſuch their Meeting, notwithſtanding his taking the Oaths, and his making and ſubſcribing the Declaration.*

And likewiſe, as the Learned in the Law ſay, Such Meetings with Doors Lock'd, *&c.* to aſſume Rules of Diſcipline, and Forms of Church Government, are expreſly againſt the Rights of Parliaments, the King's Prerogative, and Liberty of the Subject, and theſe Statutes following, *viz.* 28 *H.* 8. c. 19, 21, 27 *H.* 8. c. 15. 37 *H.* 8. c. 17. 3 *Ed.* 6. c. 10, 11. 1 *Eliz.* c. 12. 5 *Eliz.* c. 1. 1 *Ed.* 6. c. 2. 8 *Eliz.* c. 1. 1 K. *W.* & Q. *M.* *Magna Charta* c. 29. *Pet. Right.* and that ſuch as ſo meet, run themſelves

themſelves into a Premunire: But the Quakers being a united Confederacy, a Body Politick Incorporated, and having a Fund or Common Bank to ſupport and propagate their Principles, they are too powerful for any ſingle Perſon; and thereupon the Government is prayed to take it into their Conſideration: And that theſe Meetings are not within the Act of Toleration, but obnoxious to the Laws, and of a dangerous Conſequence, I have more fully ſhewn in my *Pilgrim's Progreſs from Quakeriſm to Chriſtianity*, &c. 2d Edit. in *Octavo*, wherein I have more largely ſet forth their Monthly, Quarterly, Second-day, Six week and Yearly Meetings, ſhewing they are not only for Government, as themſelves now confeſs, but a Government *Imperium in Imperio*.

But one thing I cannot but obſerve in theſe Meek, Harmleſs Quakers, *viz.* in their repreſenting the Juſtices, Grand Juries, and Burgeſſes of *Norfolk* and *Suffolk*, as a Bloody-minded ſort of Tyrants, and that to the Right Honourable and Honourable the Lords Spiritual and Temporal, and Commons Aſſembled in Parliament, then no wonder they treat me at that diſdainful rate they do, and the Reverend Clergy for my ſake; but as hitherto, Thanks be to God, the Proteſtant Magiſtrates, and the Epiſcopal Clergy, have been a Bulwark againſt Popery, ſo I truſt they will againſt the prevalency of Quakeriſm, and the danger of them, which ſeems to threaten both them and the Nation. *A juſt Cenſure*, &c. p. 12. *And conſider*, (ſay they) *whether it was decent in the Aldermen and Burgeſſes of* Bury, *&c. thus to Impeach the Wiſdom and Conduct of the Government.* P. 13. *That all thoſe high Charges in the* Petition *exhibited againſt us, are grounded but upon their own groundleſs Jealouſies; they (how mannerly* (ſay they) *let others judge) offer the Parliament* Hobſon's Choice, —— *cut our Throats, or knock out our Brains. And would they have the Honourable the Houſe of Commons undertake this Inhumane piece of Butchery, to defile their Hands in the Innocent Blood of ſo many Thouſands of harmleſs People, to Enact ſuch a Barbarous Tragedy only to remove the groundleſs Fears of a few Jealous-headed Aldermen, Juſtices,* [*Grand Juries*, &c.] *of* Bury, *&c.* P. 15. *God forbid they ſhould ſwim into it* [i.e. *a peaceful Life, and the Enjoyment of their Religion*] *through a Sea of Innocent Blood*, &c.

But why is all this? Why? 'Tis only that they prayed the Houſe of Commons to take theſe things into their Conſideration; and that the Principles and Practices of the Quakers might be Examined, and their Errors Cenſured and Suppreſſed, [whether by

by obliging them to Retract their Errors, or if not, to order their Books to be Burnt by the Common Hangman, or any other Method] as to their great Wiſdom ſhall appear to deſerve, *&c.* and for this Noble Act, this Generous and Chriſtian Undertaking, with that Modeſty which highly became them, to be thus Cenſured by the Quakers, to Impeach the Wiſdom of the Parliament, to excite them to a Barbarous Tragedy, to cut their Throats, that they may ſwim through a Sea of Blood, is not only a Falſe, Pernicious, and Scandalous Repreſentation of the Petitioners, and their Right of Petitioning; but it is Imperious in the Superlative degree, and will give them further ground to believe, that when the Government have leiſure to examine them, and that they are willing to wait, it will let the Quakers ſee they have nothing to do with Queen *Elizabeth*'s Motto;

Much ſuſpected by me,
Nothing proved can be.

and that they'll be forc'd to ſing another Song, and to change their Motto; *viz.*

Many things are fairly mov'd,
And alſo as fully prov'd,

by me, *Fra. Bugg.*

Now follows a ſhort Diſcourſe by way of Dialogue, between Jacob *the Wet-Quaker, and a* Civilian, *for diverſion-ſake, after a piece of hard Drudgery*; viz.

Civilian. Oh! Friend *Jacob*, how doſt thou do? Come, let us have a Bottle of Red, and half an Hours Chat.

Quaker. With all my Heart; pray what's the News?

Civ. News? I know but little; I meddle not with State Affairs: But to be free with you, I was aſtoniſht at your Deportment the other Day at the Commons Lobby towards *Fra. Bugg*, when he gave away his Book to the Members of Parliament, and how Imperiouſly you Menaced him, whoſe grey Hairs might have commanded your better Reſpect, and perhaps may be as good a Man as your ſelf, if your Debts were paid; bidding him put off his Hat to the Members, which with great

great reſpect he did, and needed not your Doctrine, which had been fitter for your ſelf to have obſerv'd, and the moroſe Clowns your Brethren, who neither reſpect your Superiors, nor regard your Betters: Beſides, you cannot but know how many of your Teachers are, and have been, guilty of groſs Immoralities, as *Gerard Roberts*, and his Son *Thomas*, together with *Newton*, *Goſnell*, *Billing*, *Antrobus*, *Archer*, *Burr*, *Travers*, *Mayford*, *Taylor*, *Clark*, &c. beſides your Hearers, as, *Bracy*, *Boſwell*, *Plumſtead*, *Northcott*, *French*, *Stone*, *Firth*, *Olive*, *Goodwin*, *Cadey*, &c. beſides what he has put in the Cage of Unclean Birds, in his *Pilgrim's Progreſs*, 2d Edit. p. 294.

Qua. Hold, Friend, thee ſeem'ſt to be in a Paſſion; thou ſaw as ſoon as I perceiv'd how the Members took his Books, and the People ſhew'd their diſlike, I came away.

Civ. I am not angry; but ſince in your *Reply* to his *Modeſt Defence*, &c. p. 8. you ſeem to allow the liberty of Printing, why are you ſo angry with him, ſince you have not power, as in *Penſilvania*, where you both Fined, Impriſoned, and took away the Printer's Tools for ſo much as Printing an *Appeal*, ſince he does no more than you practice, and ſeem now to allow?

Qua. Be not miſtaken, we are an Innocent People, and vindicate Truth and Innocency.

Civ. Again, p. 7. *ibid.* you ſay, You are ready to make it appear that your Books are not Blaſphemous. Again, p. 11. We are ready to undertake the proof of every Doctrine we hold by and from the Scriptures.

Qua. We are ready, and dare undertake it.

Civ. To the firſt I anſwer, 'tis impoſſible; for in his Book to the Parliament he has Reprinted one of your Books, in which is horrible Blaſphemy, writ by *G. Whitehead*, &c. to the ſecond, I ſay *Fra. Bugg* has Challenged your Teachers Fifty times, and *G. Keith* as many; yet you are not ready to vindicate either your Doctrine, or the Books which contain them, and ſince that, *Whitehead* ſeldom appear'd at Parliament.

Qua. I grant that Book has put a ſad damp on our Friends; but you muſt know, that giving us *G. Whitehead's* Method in his *Truth and Innocency*, &c. *viz.* of leaving out words, and adding words to, and tranſpoſing words, we dare meet them. As for inſtance, in the laſt Recital adding two words, *Never* and *Any*, and putting out *Every*, and it ſhould run thus, *We are Never ready to undertake the proof of any Doctrine we hold.*

Civ.

Civ. This is brave Work indeed; any thing may do at this rate; pray what ſay you to p. 11. *ibid.* where you grant, that were it not for the Act of Toleration, your Monthly, Quarterly, and Yearly Meetings were illegal; but yet they relating to Religion, are allowed by the Act, whilſt in another Book, where being charged with the Doors of their Meeting being Lock'd, Barr'd, or Bolted, *A Juſt Cenſure, &c.* p. 26. there you ſay theſe Meetings are not deſigned for Worſhip; and 'tis plain none beſides Religious Meetings are tolerated by the Act; what ſay you to this?

Qua. I perceive thou doſt not know us, nor our way, which is to carry two Faces under one Religious Hood; you muſt not meaſure us by our words, but by our meaning, and that of our own giving too; and if thee wilt but be a Friend to us, I will give thee as good a Hamper of Wine as ever thee didſt tip over Tongue.

Civ. This is all downright Hypocriſie, for at this rate no Man can tell either your Faith or Principles: And as to your Preſent I will not accept thereof; for a Gift may pervert, and my Religion to me is more than all; nor am I ſo mean-ſpirited to betray my Conſcience for all the Wine in thy Cellar. But, Friend, there is another thing in which I would be ſatisfied, namely, your anſwering Books, wherein you falſifie the Text, drop Words, ſplit Sentences, and marr the Sence of your Opponant's Argument; I will give you but one Inſtance in a Sheet preſented to the Parliament by *Fra. Bugg*, with a Scheme of your Yearly Meeting, *&c.* Col. 2. Reaſon 6. *In one ſort of their Books they pretend to Love, Own, and Honour the King, yea, to Pray for all Men, for Kings, and all that are in Authority; but in their contrary ſort of Books they tell you, That* all Kings *and* Emperors *ſprung up in the Night ſince the Days of the Apoſtles, among the* Antichriſts; *that they own* no King, *but* Jeſus; *nor no* Government, *but the Government of the* Lamb; *that they are Traytors againſt Chriſt that deſire an Earthly King: Do you read* (ſay the Quakers) *that there were any Kings ſince the Days of the Apoſtles, but among the* Apoſtate Chriſtians? *That Kings are the* Spiritual Egyptians —— *Oh what a Sincerity was once in the Nation! What a* dirty naſty *thing it would have been to have heard talk of a Houſe of Lords among them?* —— *A Parliament choſen by moſt Voices are not like to act for God, and the good of his People.* —— *It was thorow Ignorance that the People ſubjected themſelves to Hereditary Government, or to the Government ſtanding in a ſingle Perſon ſucceſſively;*

—— *and*

—— *and our Nation have been under Bondage on this Account.* Now all that the Quakers in their *Juſt Cenſure*, &c. p. 18. recite, is as followeth; *viz. In one ſort of our Books we ſeem to Own, Love, and Honour the King, yea, to Pray for all Men, for Kings, and all that are in Authority; but in the other ſort of our Books we tell People, that Kings and Emperors ſprung up in the Night, and among Apoſtate Chriſtians*; and that we are againſt the Engliſh Government, *&c.* Now how ſhort and defective they are herein, is obvious by comparing each.

Qua. Friends Intentions are good, they mean well, and can now word their Matter otherwiſe, and yet mean the ſame thing; for our Principles are now no other than they were in the beginning: And by Reaſon thereof, and that we cannot quit our Infallibility, ſome that went from us, throw in their Bombs amongſt us, which doth fearfully annoy us, and have ſplit our Main-maſt of Infallibility, and broken the Helm of our Sinleſs Perfection.

Civ. Now, Friend *Jacob*, it grows late, I cannot ſtay, I ſhall only ſum up a few Obſervations from the Premiſes, and then take my leave of you.

1. As to *F. B.* whether he has New Cloaths, or not, what he had left when his Horſe, and Pocket-money for his Expedition, was diſcounted, make nothing to the purpoſe; he has given as great a proof that he has not been Mercenary, in writing 16 or 18 Years together againſt you without Money, as any Quaker can give.

2. Your Leaders are very Sawcy to meddle with the Biſhops Certificate, as in any thing you have attempted: Suppoſe he had been miſtaken in the Man, he did not ſay he gave it forth from the Eternal Infallible Spirit of God; he only ſaid *he had known him ſome Years*, this you do not diſprove; *That he appeared to him to be an Honeſt, Sober, Induſtrious Man*, this might be for ought you either ſay or know; and if he had been miſtaken, he does not pretend to know the Heart, nor to diſcern who are Saints, who are Devils, and who are Apoſtates, as the Quakers do; and if he had been miſtaken, it had been no more than ſome of your Teachers have been: *That he had taken much Pains to Undeceive and Convert the Quakers, by publiſhing uſeful Books, and not without Succeſs*, this he might ſafely ſay, for it was true in Fact; for at that time Mr. *Rands*, his Wife, and others that had left the Quakers, declared to ſome, that his Book, *The Painted Harlot Strip and Whip't*, &c. was inſtrumental

tal therein; and since that, many others are come off who have acknowledged as much. *And that by the Hardness of Times, Charge of Printing, he was reduced,* &c. this was true in Fact; *wherefore* (says he) *I apprehend him a Real Object of Charity, and that he does truly deserve the Bounty of well-disposed Persons, unto whom I recommend him*; what hurt is in all this? And what had your Friends to do with it? May you hold a Yearly Meeting with Doors Lock'd, issue out your Epistles for Money to relieve your Friends, as you say; and may not a Bishop of the Established Church recommend one of their Members to well-disposed Persons of the same Communion, without your Censure? Can you not be content to Censure the Acts of Corporations, Grand Juries, and Justices, but must your Boldness extend to the Exposing and Censuring the Bishops; I think you are a Peg too high.

3. Whereas they pretend to undertake the proof of every Doctrine they hold, this appears to be a Lie told in Hypocrisie: Let them Confute the Six Articles above exhibited, and Defend themselves from the Ten Instances wherein they are Charged to be one in Doctrine with the Romish Church: Let them Answer *F.* B's Seventy Queries, or else it will be taken *pro Confesso*, and that they are never able to clear themselves from being guilty of Idolatry, Blasphemy, Contempt of God's Word, and an Hundred other gross and vile Errors.

4. In *Oliver*'s time then the Clergy put in Books into the Parliaments Hands, and it was your Business to Answer, and but reasonable you should defend your selves; and that the Government should hear both sides; this Priviledge none deny'd you: But now you put Books into their Hands not only in Sessions time, but send them the Nation round to their Houses in the interval of Parliaments, and *F. Bugg* Answers them, and presents them in Sessions time; this now you cannot bear, this angers you, and you fall upon the Man; the Man is an Ill Man, the Man is Contentious, the Man is Quarrelsom, the Man is an Apostate, a Renegado; this I tell you is very Bold and Imperious in your Teachers, that such as forsake your Heresie, and conform to the Establisht Religion, are by you Censured Apostates and Renegadoes; this highly reflects upon the Government, and by implication Charges the King and Parliaments Religion to be Heathen: For it was always accounted that such as forsook the Heathen Worship, and imbraced the Christian Faith, were Converts; and that such

ſuch as forſook the Chriſtian Religion, and imbraced Heathen Idolatry, (as ſome did formerly as well as now) were Apoſtates and Renegadoes; now by your Quakers Doctrine, the Church of *England* is Heathen, and you Chriſtian; how then have you the Face to appear to ſuch as humble Suiters, and with ſuch Books too, as tell them, by implication at leaſt, that they are a Heathen Parliament, and that ſuch as forſake the Quakers, and go to Church with the Parliament, are Apoſtates, Renegadoes? *&c.*

5. In their *Juſt Cenſure*, p. 40. they tell us, *We are ſatisfied that it is no other Atteſtation than he has Collected out of our old Adverſaries Books*, &c. this *F. B.* denies, he took not a word of it out of their Adverſaries Books.

6. Nor does he believe they are able to produce a Letter of the Late Lord Archbiſhop's, to clear *W. Penn* from the general belief that he is a J--t; but if they could, 'tis not one Negative Evidence will do it, ſince ſome of the very ſame Order has confirmed that Opinion.

7. If your Teachers be ready, as they boaſt, to prove every Doctrine they hold, let them appoint Time and Place, and *G. Keith* and *F. Bugg* will not only meet them, but prove the recited Charge upon them; if not, I will be one that ſhall deſire they may be ſet in the Pillory for Examples, on Condition the Quakers will be obliged, if they do, that they'll retract their Errors; this to be ſure is no Perſecution, tho' the only thing they fear; and all in ſupport of their great Idol Infallibility, and Sinleſs Perfection.

8. But if they refuſe this, it will appear that your Teachers, Friend *Jacob*, are great Prevaricators, impudent Liars, horrible Deceivers, great Impoſtors, wicked Blaſphemers, and groſs Idolaters, Subverters of Laws, Religion, and that their Principles improved, are deſtructive to all Mankind.

9. And therefore, Friend *Jacob*, there is not only Bombs ſent into your Camp, but there is a whole Broadſide given, which will ſhake your Strong Hold: That is to ſay, by two Books, the one by *Fra. Bugg*, Intitled, *The Pilgrim's Progreſs*, &c. which ſhews, that your Monthly, Quarterly, Second-day, and Six-week Meetings are not for Worſhip, as you now confeſs, but for Government, and that that Government is contrary to all the Laws above recited; the other by *Geo. Keith*, Intitled, *The Fourth Narrative of Proceedings at* Turners-Hall,

Hall, shewing that your Principles are destructive to Christianity, and tend to overthrow the Christian Religion.

10. And I am glad to see you thus pursued, and for your own good too, in hopes that our Government will find a time to Examin these things, and prevent your walking in Masquerade, as well as your deep Design to supplant Christianity.

11. And I am willing further to observe, that as the Proceedings of *Francis Bugg* has been a Check upon you, so has he been useful in keeping on foot the Petition till a Convenient Season; as also in Answering your Books, by which you Banter the Grand Juries, the Corporations, and the Justices of Peace, which will be no small Motive to the Prosecution now in hand.

12. Not that I believe or desire Persecution will ensue; no, I am not for punishing the Swearers and Damners of the Age with Cutting their Throats, or a Sea of Blood; but that as God permits them to Live, so the Nation suffers them, tho' not tolerated by an Act of Indulgence; no more 'tis hoped will you in your Blasphemous Errors and Pernicious Principles, unless you do heartily and sincerely retract them, and thereby make some Atonement for the great Scandal you have been to the Reformed Religion; and so Adieu.

ERRATA.

P*Reface*, p. 1. line 4. for 1689, read 1698. p. 9. l. 18. f. *as*, r. *is*. p. 37. l. 13. f. *have to*, r. *to*, *have*.

Page 28. line 2. *Smith's Works, and Penington's Question.* p. 35. l. 15. f. 1560. r. 1650. p. 52. l. 14. f. *Country*, r. *Counterfeit*. p. 61. l. 24. f. *writ*, r. *wrought*. p. 78. l. 15. f. *Reason*, r. *Harlot*. p. 128. l. 4. r. *till you have*. p. 172. l. 27. f. *why*, r. *what*. p. 250. l. 14. f. *Reason*, r. *Religion*. l. 17. r. *Stiling Vengeance*. p. 227. f. *every*, r. *ever*. p. 303. l. 3. f. *is*, r. *in*. p. 305. l. 6. r. *which to*. p. 154. l. 8. r. *the Lord*.

THE

THE Pilgrim's Progreſs, FROM QUAKERISM TO Chriſtianity, &c.

CHAP. I.

Giving an Account of my Education in the Profeſſion of the Chriſtian Faith; and how I came to Apoſtatize from it, and fall in with the Schiſm of Quakeriſm.

I Was Born at *Milden-Hall*, in the County of *Suffolk*, on the 10th Day of *March*, *Anno* 1640. and Baptized into the Church of Chriſt, the 14th of the ſame Month, promiſing then by my Sureties, to Fight manfully under Chriſt's Banner. My Father's Name was *Robert Bugg*, ſecond Son of

of *Francis Bugg*, (and *Margaret* his Wife,) who was Chief Constable many Years, my Mother's Name was *Joan*, the Fourth and Youngest Daughter of *Thomas Holman*, and *Mary* his Wife, (who was Baptized the 16th Day of *March*, 1619.) living at *Lakenheath-Hall*. My Parents were of a good Yeomen-Family, and lived in good Repute, and brought me up in the Profession of the Church of *England*; and when I came to Years capable of Instruction, they Taught me the *Lord's Prayer*, the *Ten Commandments*, and the *Apostles Creed*; and very severe they were, in Teaching me the Rudiments of the Christian Religion. I remember my Mother, who was a very good and pious Woman, and religiously inclined, would not suffer me to Sleep, when I went to Bed, e're I had said my Prayers, and sometimes, part of my Catechism: And on the *Lord's Day*, she made me to frequent the Church, and at Home on that Day, as well as most other Days, to read some Portion of the Holy Scriptures. They brought me up to School-Learning, until I attained to the Age of about Fifteen Years, whereby I was capable to Write, and Read *English* very well, as also to cast Accompt, few Lads went beyond me. As also the *Grammar*, wherein I was well instructed in the Rules thereof, insomuch, that I began to make a Piece of *Latin*; but my Father living in a great Farm at *Dudley-Hall*, in the Parish of

Lakenheath, of 200 *l.* a Year, besides a *Fen-Farm* in his Hands, of 100 *l. per Ann.* more; he had, in the Summer time, great Occasion for my Assistance, and thereby was prevented, of attaining to that Degree they once designed. And afterwards being an Apprentice, and so fell into Business, that I soon lost a great part of that Learning, I once had attained.

I must also confess, I was in my Youth inclined to Company, especially to Dancing, and Musick, yet I had in my early Years a Love to Religion, and delighted much in Reading the Holy Scriptures, sometimes Eight or Ten Chapters at once; I also lov'd much to hear good Preachers, and I very well remember, that sometimes I went to *Mildew-Hall*, (where we formerly liv'd,) on the *Lord's Day*, on purpose to hear Mr. *Watson*, who was accounted a famous Preacher, being Four Miles from my Dwelling. Thus much briefly touching my early Education.

Observations on the First Chapter.

Reader, I am the more particular in these Remarks, for that the *Quakers*, [how much soever I was in esteem, whilst with them] since I left them, have traduced me, and laid all the Reproaches on me which Malice can invent, (*a*) as shall be shewed hereafter;

(*a*) *Non patitur Ludum fama, Fides, Oculus*, i. e. A Man's Good Name, his Faith, his Eye will not be dally'd with, said *Luther* in his Comment. upon *Gal.* p. 51.

as well as to shew, how excellent a thing it is, for Parents to bring up their Children in the Nurture and Fear of the Lord, to instruct them in the Principles of Christianity, teach them the *Lord's Prayer*, the *Ten Commandments*, the *Apostles Creed*, and the *Church Catechism*: These Things, together with Reading and Hearing the Scriptures Expounded, being instilled into them, in their young Years, they will scarcely forget it when they are Old. But, if they should, yet at one time or other, the Remembrance of them may so far be brought to mind, that they may thereby be brought to a Sense of their Condition. And I speak what I know by Experience, for the first Sermon I heard, which was Preached by Mr. *Smibbies*, of *Cripplegate*, *London*, after I was about 25 Years amongst the *Quakers*, and the very hearing of the *Lord's Prayer*, the *Ten Commandments*, the *Apostles Creed*, and *Confession of Sin*, did so strike me, and bring things to my Memory, that it shak'd all my Self-Confidence, and brought me to the Consideration of Times past.

CHAP.

CHAP. II.

An Account of my Apostacy; and how I came to be carried away by the Quakers *Dissimulation.*

ABout the Year of our Lord 1657, *Thomas Symonds*, of *Norwich*, came to *Lakenheath*, and appointed Meetings; and many *Quakers* came from *Thetford*, and other Places: And, tho' I went to Church on the Forenoon, yet I had itching Ears to hear the *Quakers*; and my Mother being dead, and much of my Restraint thereby taken off, I went to their Meetings in the Afternoon, and gave great heed to what was spoken; whose chief Subject was, *The Light within every Man*, and this Light to be Christ: And their great Argument was from Christ's telling the Woman of *Samaria* her Thoughts, saying, *Come, see a Man which told me all things that ever I did; is not this the Christ?* &c. John 4. 29. Therefore, said the *Quakers*, this *Light within* must needs be the Man Christ, and no other Man Christ, do they now own to this Day, if they would speak their Thoughts: However, their Writings prove it; and till they condemn them, all they alledge to the contrary is nothing worth.

Well, however, I and others were catched by these and the like fallacious Arguments,

not being well grounded in the Principles of the Christian Religion, nor understanding the Wiles of Satan; and by their smooth and fair Carriage, by their suffering patiently the Affronts they then met with. And I cannot but still remember, how our Minister warned us of the Doctrine of the *Quakers*, and told us, they were Deceivers and Antichrists; even those Deceivers which Christ foretold us should arise, shewing Signs and Wonders; insomuch, that if it were possible, they should deceive the very Elect, *Matth.* 24. 24. (*b*) But by this their pretended Patience in Suffering, by their so much insisting on the Dictates of our Consciences, which prompts to Good, and checks for some Evils; with other fair Words, and seeming, nay, real Truths, with which they covered over their poysonous Pills of Schism and Heresie, many of us were deceived.

(*b*) Which I now also believe.

Again, when I saw so much Plainness and seeming Sincerity in the *Quakers*, and consider'd, how our Minister lived, it was another Motive to induce me to go after the *Quakers*; for our Minister lived with my Father, I do think some Years; my Father was the chief Man that got him into the Place: But, both then, and afterwards, he was such, not so exemplary as he ought to have been, and I not being capable to judge of the Doctrinal Part, I was carried away in my Affections, being more apt to be led by Example than Precept, which is not always safe.

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However, I do believe it was the offensive Practice of our Minister, which I beheld in divers Particulars, which was one Cause of my Stumbling, whereby I fell unhappily into that Schism. Not that I now judge the Occasion by him given, was or is warrantable for a Separation from an Established Church.

Observations on the Second Chapter.

NOW therefore, I intreat all concerned in the Ministerial Office, as Pastors, That they beware they give no ill Example to their Flock, contrary to what becomes their Sacred Function; but, when they Preach well, let them Practice so, as believing what they say, so will their People believe them to be in earnest. But, if they Preach never so Orthodoxly, and tho' their Sermons be never so much Learned, yet if they do not live in some tolerable sort answerably, their People will Question, Whether they believe what they teach, and, as a Consequence thereof, will take that Liberty in Living, which is not becoming Christians: Or else, if Seducers come, will be apt to separate themselves, in Hopes to get under a purer Ministry; which, when they come afterwards to examine, they may find it to be only in Shew. Notwithstanding such is the Prevalency of Example.

CHAP. III.

Gives an Account of the Quakers *Silent Meetings, and the Tendency of them: In which, I shall speak sometimes in the Person of a* Quaker, *respecting the time I was one.*

HAving by this time fallen in with the *Quakers*; in a few Years, I became very zealous that way, and to Silent Meetings I went; and sometimes we had a few Words spoken, sometimes none; sometime an Epistle of *George Whitehead*'s, *George Fox*'s, *Sam. Cater*'s, or some others, read in our Meetings, and sometimes none: But the chief of what we did hear, either from our inspired Infallible Teachers, or from our Friends Epistles, in those private Silent Meetings, was, To exhort us to wait in the Light, out of our Selves, out of our Thoughts, out of our Willings and Runnings, in that which is invisible; and then we should receive the hidden *Manna*, yea, *Manna* from Heaven, which the World knew not of; and that we should feel Christ to come the second time to Judgment; and that Judgment was to begin at the House of God, which House was our Bodies: And from hence divers of us fell oft into a Trembling and Shaking. I have seen about five or six together in a Meeting, shake like

like a Leaf in Winter, namely, *Matthew Beesly*, *Jonas Skrook*, *William Eyson*, and others; yea, they have shaken the Forms they sat on; and this, not once, nor twice, but frequently. I do very well remember, that *John Kilborn* the Elder, did one *Sunday* in our Meeting, fold his Arms, and stood upright, and by and by leaped and jumped about 18 Inches at a time, until he jumped round the Room. I know, that some are alive still, that know these things are true. But, let it be noted, not a Chapter in the Bible was ever read amongst us, but all exhorted to adhere to the *Light within*, to obey the *Light within*, and to follow the Teachings thereof, as a Guide sufficient to lead us to Salvation; yea, above Scripture, above Fathers, above Councils, and above Churches: *Fran. Howgill's* Works, p. 602, to 627. This I now confess was a Paradox; not Orthodox, but absolutely Heterodox: For let the Scripture command Subjects to be obedient to Magistrates, Children to obey their Parents, Wives to reverence their Husbands, and live in Subjection to them, Servants to obey their Masters, Christians to obey their Pastors, all this signified little; the *Light within* (our Teachers taught us,) was Christ, and Christ the Power of God, the higher Power, to which every Soul was to be subject; yea, all Power in Heaven and in Earth was committed to the *Light*, Perverting *John* 5. 23, 24. *Acts* 17, *to* 31. See

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Josiah Coal's Works, p. 93. And that no Command in Scripture was any further binding, than as we were convinced of the Lawfulness thereof, by the *Light within us*. *Ed. Burrough's* Works, p. 47. So, that all our Obedience to God, and his Commands, were bottomed and founded on our Conviction, by the *Light within*, that being the only Rule, Judge and Guide, both superior to the Scriptures, Fathers and Councils. *Quakerism a New Nick-name for Old Christianity*, by *W. Penn*, p. 71. For, said they to us, That *what is spoken from the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and greater*, Truth defending the Quakers, *&c.* p. 7.

By which, it is self-evident, That these Silent Meetings were designed to wean us off from so much as the Remembrance of all External Religion, and also, to prepare us to receive the false Notions of *Quakerism*; for, had they indeed exhorted us, to have regard to our *Light within*, and the Dictates of our Consciences, which prompts to Good, and checks for many Evils; in Obedience to the Commands of Holy Scripture, this would have been safe, for I believe we ought so to do, and 'tis the same the Ministers of the Church of *England* press and exhort us to. Oh! but this would not do our Teachers Business; they must bring us off from the Scripture Commands, as inferior to their Sayings and Speakings; for the Book last quoted,

ted; is said to be given forth from the Spirit of Truth, in *George Whitehead*, and *George Fox* the Younger, *See Title Page.* And being questioned by a Minister, *p.* 7. Whether the *Quakers* Speaking was of as great Authority as any Chapter in the Bible? *George Whitehead* reply'd, saying, *That which is spoken from the Spirit of Truth in* ANY, *is of as* GREAT AUTHORITY *as the Scriptures and Chapters are, and* GREATER. So that the plain Consequence of this Doctrine, is, That the Authority of this little Pamphlet of *Whitehead*'s and *Fox*'s Writing, is of Greater Authority than the Bible; and not only that, but all their other Pamphlets which they give forth (as they pretend,) from the Spirit of Truth, or Light within. The said Minister proposed another Question to *Whitehead*, *viz. Is the Moral Law, or Ten Commandments, a Rule to the Christian's Life, or is it not?* p. 18. To this *G. Whitehead* reply'd, saying, *Thou might as well ask, If the Moral Law be a Rule to Christ, for the Christian's Life and Rule is Christ*, meaning, their *Light within*: From whence it's plain, that the Ten Commandments are not the *Quakers* Rule: No, no, not unless they be convinced by their *Light within*, of the Reasonableness of their Obedience, as Mr. *Penn* teaches, and *Edward Burroughs*, their great Prophet, *Quakerism a New Nick-name*, &c. p. 71. *Burrough's Works*, p. 47. And by these, and the like Arguments, our Teachers

ers brought us off, from believing the Scriptures to be the Word of God: And as such, to have Authority over us, and Binding to us, whether convinced, or not convinced; by these Means, they brought us from the Practice of repeating the *Lord's Prayer*, the *Ten Commandments*, and the *Apostles Creed*, in our Families: By these cunning Slights, they by degrees brought us off the Ordinances of Christ, as *Baptism* and the *Lord's Supper*, asking Forgiveness of Sin, and the like Christian Duties, in which many of us had been Educated, and which the Scriptures command and exhort to. And by reason of this, and the like Doctrine, together with not reading the Holy Scriptures in our Meetings, but their Epistles only, as in my former Books I have at large shewed; we came to forget, and not regard, nor have Faith in the Crucified Jesus, who died for our Sins, and rose again for our Justification; and that in these Fundamental Points following; namely, 1. That Faith in Christ, as he outwardly suffered at *Jerusalem*, was necessary to our Salvation, provided we hearkened diligently to our *Light within*. 2. That Justification and Sanctification, is by the Blood of Christ outwardly shed. 3. That there shall be a Resurrection of the Body that dieth. 4. That Christ shall come without us in his Glorified Body, to Judge the Quick and the Dead, at the last Day; even the same Jesus, that was Born of the Virgin, Died, Rose, Ascended, and now Sits at the Right Hand of God

God in Heaven, making Intercession for us: *News out of the North*, p. 14. As also that there was little need of Preaching the Literal Knowledge of Christ's Death, Miracles, Resurrection and Ascension, because they are generally believed by all sorts professing Christianity: See *Isaac Pennington*'s Book, *The Flesh and Blood of Christ*, &c. p. 29. I say, by our Teachers thus slighting the Scriptures, as Death, Dust, and Serpents Food, of which I have largely treated elsewhere; and by their other Doctrine scattered up and down their Books, they brought us off from the Belief and Expectation of these Things, as *George Keith* by his Third Narrative, has clearly made to appear; and as a Pregnant Instance thereof, with respect to my self, see my First Book I printed, *De Christ. Lib.* Part 2. which, altho' it treat of the best part of *Quakerism*, and gave a mortal Wound to the Jurisdiction of their Female Government, yet it set not forth any one of these four Fundamental Points: For, as their Hypocrisie in pretending to be plain, sincere, simple and innocent, was a means to attract and draw me after them; so, the like Hypocrisie in pretending to gather to the Light, leave People to their Light, as a sufficient Rule, Judge and Guide, (c) &c. was one Reason why I left them. I do not look upon it so eminently my Business, to set forth the admirable Advantage and Use of the *Lord's Prayer*, the *Ten Commandments*, the *Apo-*

(c) Yet acting quite contrary, as anon will appear.

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stles Creed, *Baptism*, and the *Lord's Supper*; no, every Bookseller's Shop is furnished with plenty of such Books, which are writ by Men of great Learning and Skill; which, should I write after them, it would be next to light a Candle at Noon-day, when the Sun shines in its Brightness. Tho', if I lived in a Country where such Arguments were not, I thank God, I could, through the Study of the Scriptures (and the Knowledge I have of the Doctrinal part of Christianity thereby,) speak somewhat to the Point, and which might be useful too. No, I take it to be my Business and Office, amongst others, to unmask and discover the Errors and Pernicious Principles of the *Quakers*; and therefore refer to Bishop *Andrews* upon the Commandments, Bishop *Pearson* upon the Creed, Dr. *Cumber* upon the Lord's Prayer, and indeed, what else the Church teach.

And to make it yet more evident, if more can be, that the very Design of these Silent Meetings was to bring us off, and wean us from the Articles of the Christian Faith, and the Principles of the Christian Religion; and thereby, to mould us, and square us, as fit Tools for their Turn, to supplant and overthrow it. And this I know, that the more we obeyed the Doctrine of our new Teachers, the more we grew dead to all Instituted Religion.

For, as Universities, and other Schools of Learning, as well amongst the Jews as Christians,

ſtians, had a tendency to prepare Men, and thro' God's Aſſiſting Grace, were a means, and a help to ſuch as were to be Conſecrated, and ſet apart for the Work of the Miniſtry; ſo I do affirm, and that from an Experimental Knowledge, That theſe Silent Univerſities tends only to empty the Mind of all true and ſolid Notions of the Chriſtian Religion, and only to prepare them for the wild Notions of *Quakeriſm*, which hath ſuch a ſandy Foundation, that to this Day they have not been able to produce their Articles of that Faith they pretend to; but are, as Mr. *Baxter* ſaid *Penitential Confeſſion*, p. 63. i. e. *The Quakers are amongſt us a diſgraced broken Sect*, &c. notwithſtanding their pretence to Unity, Uniformity, and to be of one Mind, referring us to their Beginning; when, alas! ſome will pay Tythes, ſome not; ſome ſhut up their Shops on Faſt-Days, ſome not; ſome for Thee and Thou ſtill, but moſt of them not, but are like other People; ſome wear *Quakers*, ſome not; ſome for this, ſome for that; and ſome for neither this nor that; as in a Hundred Things I could ſhew.

But, leſt any ſhould think me partial in ſtating the Caſe, and in ſhewing the Conſequences of our Silent Meetings, or Schools of Ignorance, I ſhall now proceed farther to prove my Reaſons, and that from plain Matter of Fact; that ſo it may appear, as well from our printed Books, as from our known

Practice,

Practice, what a ſtrange Effect theſe Silent Meetings had upon us; and, how we thereby became not only levened into a Temper, to throw off all Inſtituted Religion, but to a degree higher, even to throw Contempt both upon the Scriptures, Ordinances and Miniſters, and all things Sacred, crying down all Forms and Conſtitutions, how ancient and profitable ſoever they were, and all under a Pretence of a higher Diſpenſation, even the *Light within*, &c.

For ſaith *W. Penn*, *We* [*Quakers*] *being withdrawn from every Form and Conſtitution, to wait* [*in Silence*] *for Life from God, and not from beggarly Elements, and therefore made a Prey to all Parties; againſt whom every Hand have been liſted up, and forſaken by all Civil Power*, &c. The Guide Miſtaken, *p.* 32.

To this, let me add the Teſtimony of one of our greateſt Prophets; his VVords are theſe; *(i. e.) I dare not daub* (ſaith *Solomon*) *with untempered Mortar; for where they* (i. e. *Profeſſors of Chriſtianity*) *are, I was*, viz. *in Performances, in Ordinances, in Family-Duties, in Hearing, in Reading, in Prayers and Faſtings, in my own Will; and all this is Will-worſhip. But when that one thing* (*the* Light) *came, which was needful, I then began* (*waiting in Silence*) *to learn to be a Fool; inſomuch, that I durſt not give God thanks for the Victuals that were ſet before me.* A Muſick Lecture, *p.* 25.

Thus

Thus it is plain, that our Teachers led us into this Silent way of pretended Worſhip, which never was known before ſince the World began. Indeed, Conſideration and Meditation are good, and ought often to be the Exerciſe of Chriſtians; but then they have an Object to Meditate upon; either the Works of Creation and Providence, which affords much Comfort, and Cauſe to praiſe God our great Creator; or elſe, on our Lord Jeſus Chriſt his Death, and Sufferings, and perfect Obedience, and the like. But, I ſay, to go on purpoſe to a Meeting, and there ſit ſtarving in the Cold three or four Hours together, ſpeaking never a Word, nor as near as we can, think a Thought of our own; this is ſuch a new and nonſuch way of Worſhip, as neither Prophets, Chriſt's Apoſtles, nor any Chriſtian Church to this Day, ever gave Countenance to, or Preſident for; I grant, That *John Reeve* and *Lodowick Muggleton*, who came forth with *George Fox*, and their Books bear the like Face, *viz. Tho' all viſible Worſhip is now become of no value in the Eyes of the Lord, yet it may be truly ſaid, that Chriſt is with his Apoſtles always to the end of the World, in all thoſe that Worſhip him in Spirit and Truth; I mean, thoſe Sober Silent Saints, whoſe Language and Practice ſpeaketh forth the Spirit and Power of the Scriptures in them; theſe Silent Saints I ſpeak of, from an unerring Spirit,—— from an infallible Light, which I have re-*

ceived from the Divine Majesty, &c. *Joyful News from Heaven*, p. 61, 72.

Reader, I have by me *Lodowick Muggleton*'s Journal, or Works, bound up in one Volume, containing eleven distinct Books in *Quarto*, and above One Thousand Pages; and so like to *George Fox*'s, that I intend they shall stand together in the Library of *Christ's-Church* College in *Oxford*, with the Works of *Burroughs*, *Bayly*, *Smith*, and others; that so any who are concerned with the Quakers Errors, may be furnished, &c.

Thus, Reader, you see, that *Muggleton* and *Fox* stand on the same Bottom; *Fox* was unerring, so was *Muggleton*; *Fox* was for an Infallible Light, so was *Muggleton*; *Fox* was for Silent Saints, so was *Muggleton*, only *Muggleton* keeps close to his Principles; for as he denies all Ordinances, so he does not Preach, Pray, nor Baptize, nor Administer the Sacrament: But the *Quakers*, as in the Instance of *Solomon Eccles* above quoted, pretend to be against all Ordinances, and yet own Preaching and Praying, and deny Baptism and the Supper, &c. However, since I have no Author, nor never read of any but *Lodowick Muggleton*, that justifie the *Quakers* Silent Meetings, I will produce one Passage more, *i. e. That the Worship required by him from his Saints, was an Inward Stilness, by which their Souls were made willing to hearken to the Voice or Motion of his most Holy Spirit, speaking in them.*—— *Thus from an unerring Light, I have remonstrated*

ſtrated to the Elect, what is the very true God, and his Spiritual Worſhip accepted of him; 'tis not Outward Praying, Preaching, Faſting or Thankſgiving, to be ſeen of Men; but it is an Inward, Spiritual, Silent Praying and Praiſing, Faſting and Feaſting, upon the Glorious Things of Eternity, which is only ſeen by Divine Eyes, &c. p. 41, 43. Ibid.

Thus I have ſhewed, that *Lodowick Muggleton* was a better Quaker of the two than *Solomon Eccles*: But, that it may appear, that as the *Quakers* have teſtified againſt the Chriſtians for owning the Authority of the Bible, ſo let them ſee they have a Partner, namely *Muggleton*, who ſays, p. 49. *Ibid. Again, in the next place, I ſhall demonſtrate the Vanity of the Miniſtry of the Baptiſts, I need not tell you the Foundation upon which they build their Worſhip, becauſe it is founded on the Letter (d) of the Scripture, and their own lying Reaſon, which is the Devil in them: All true Chriſtians are now under the Miniſtry of the Holy Spirit, and therefore are no more bound in Conſcience to Apoſtolick Worſhip*; I ſay again, *that above this 1000 Years there hath not been a Man ſent to Preach or Propheſy*, p. 50. *Howſoever canſt thou poſſibly become a Miniſter of Divine Ordinances, by Authority from another Man's Words or Writings, unleſs without their Letter, thou were immediately moved to ſpeak by the Holy Spirit, as they were? Moreover, tho' the Scriptures in themſelves*

(d) The Quakers Language to a Tee.

are true, yet there is nothing but Death in them to a Carnal Spirit: The Letter killeth, but the Spirit giveth Life; and can a dead and killing Letter give the Power, to become a Spiritual Minister of Christ's Ordinances to his Elect People? I trow not, &c.

Thus doth *Lodowick* profess the same Infallibility of Judgment, the same way of Silent Meetings, the same Perfection and unerring Light to Guide, moved thereby immediately. Again, they join, like *Samson's* Foxes, against the Scripture, a dead Letter, a killing Letter, a carnal Letter. I think I have said enough at this time, of the Harmony betwixt *Lodowick Muggleton*, and the Quaker Teachers, tho' I could bring many of the like Instances.

Some Inferences from the Third Chapter.

IS it so, that whereas it is written, *John* 5. 23, 27. *For the Father judgeth no Man, but hath committed all Judgment to the Son, and hath given him Authority to execute Judgment also, because he is the Son of Man:* Confirmed by the Apostle, *Acts* 17. 31. *Because he hath appointed a Day, in which he will judge the World in Righteousness, by that Man whom he hath Ordained, whereof he hath given Assurance unto all Men, in that he hath raised him from the Dead?* I say, Is it so? And have the *Quakers* perverted these Texts in St. *John*, and put on a new Translation,

slation, saying, *All Power in Heaven and Earth is committed to their Light?* Quoting *John* 9. 23. *Josiah Coal*'s Works, *p.* 93. This is a bold Attempt; this is most Horrible, if not Blasphemy, thus to subvert the Gospel, to serve their Corrupt Ends. How wary then had People need be of receiving the *Quaker*'s Doctrine? Is it so, that People being thus caught in a Snare, and brought over to their Silent Meetings, and thereby weaned and drawn off from the Principles and Practices of the Christian Churches in all Ages, as Baptism, the Lord's Supper, the Lord's Prayer, Ten Commandments, the Apostles Creed, Confession of Sin, and reading the Scriptures in their Meetings, in the Worship of God? Oh! what Care ought to be taken, that these People should be shunned, and these false Worshippers be rejected, as a contagious Disease? Is it so, that the *Quakers* hold, that what is spoken from the Spirit of Truth in any, is of greater Authority than the Holy Scriptures, which was ever since the Days of Christ and his Apostles, brought as a Proof, to cast the Ballance in all Controversies? And do they indeed hold as their Books teach, *That that is no Command of God to me, what he commanded to another; and that no Command in the Scripture is any further obliging upon any Man, than as he finds a Conviction upon his Conscience*, as *W. Penn* and their Prophet *Burroughs* teach? *Burrough*'s Works, *p.* 47. *Quakerism a new Nick-*

name, &c. p. 71. This surely is the Womb of all Iniquity in the World; this opens the Flood-Gates to all Errour, Atheism, Deism, Socinianism, Arianism, and what not. This therefore ought to precaution all People, to beware how they receive the dangerous Pill of *Quakerism*, how excellently soever it is covered with some plausible Pretensions and fair Arguments. Is it so, that the *Quakers* have not, nor ever had, since the Days of *Symon Magus*, none like them amongst the Christian Churches, who denied the Ordinances of Baptism, Supper, and Confession of Sin, but *John Reeve*, and *Lodowick Muggleton*? How then does it behove their Followers, to examine the Doctrine and Practice of their Teachers, and to turn from them, and flee as for their Lives?

CHAP. IV.

Shews that this Anarchy did not last long, but a Government was set up: Sometimes a Single Person, as Pope over us; and sometimes the Light in the Body of Friends, claimed a Power over the Light in the Particular.

FOR after we became dead to the Rudiments of the World, as we accounted those Christian Duties, commanded by Christ and

and his Apostles, and practised by Christian Churches downwards, as Baptism, Supper, Confession of Sin, &c. and became stedfast and fixed in the Notion of Quakerism; of which I gave only a Hint as I passed that my Pilgrimage in that Particular, then our Teachers began to bethink themselves of the Necessity of a Government in our Church, as well as our Neighbours; and if a Government, then a Governour, and this Government must be either Inward, or Outward: The Inward we had tried, and found defective, for the Disciple pretended he was enlightned, as well as the Apostle, and he thought he had as much Right to follow his *Guide*, i. e. his *Light within*, as to follow and obey the Light in his Teacher, or the Light in any Man.

Upon this, the Teachers met in Council at *London*, in the Month of *May*, 1666, to settle this so necessary, as well as difficult Point, and many Arguments passed between the Clergy and Laity, *viz.* between the Teachers and the Deputies. At last it was decided, That the Body should govern, and the Light in the particular should submit to the Light in the Body. But still this Body being without a Head, seemed like a Monster, so that there was a Necessity to find a Head to clap upon this Body. Well, this Head must either be visible, or invisible, the latter it could not be, for then the least Heater would plead his Light, his Guide, his Judge, his Leader, as the

the Teachers told them in the beginning, when they decoyed them over to them. So then it was resolved, it must be *George Fox*; he being the first, must become our Great Apostle, who, together with the Body, was to Govern from East to West, and from North to South. Since which time, it was in vain for any single Person to plead the Sufficiency of his Light, or the Authority of it, for to the Light in the Body was all Power in Heaven and Earth committed. *Jos. Coal's* Works, p. 93.

And to support this Glorious Cause, *Will. Penn* wrote a Book, wherein he affirmed, *That it is a Dangerous Principle, and Pernicious to True Religion, and which is course, is the Root of* Ranterism, *to assert, That nothing is a Duty incumbent upon thee, but what thou art perswaded,* [or convinced] *is thy Duty,* &c. *A Brief Examination and State*, p. 3. This was Printed in 1681, and and written by the same *W. Penn*, who in the Year 1673. wrote his Book, stiled, *Quakerism a New Nickname for Old Christianity*; where he then judged it so far from *Ranterism*, to act as they were perswaded, that, *Page* 71. he said, *No Command in the* SCRIPTURE *is any further* OBLIGING *upon* ANY *Man, than as he finds a* CONVICTION *upon his Conscience; otherwise, Men (said Mr. Penn) should be engaged without, if not against Conviction, a thing unreasonable in a Man*, &c. Thus then it's plain, That with respect to the Commands

of

of God recorded in the Holy Scriptures, Men are to be at Liberty; they are to obey, if they be convinced or perſwaded it's their Duty ſo to do; if not, they may, by Mr. *Penn's* Doctrine, be at Liberty. And ſo ſaith *E. Burroughs*, for, (ſays he) *That is no Command from God to me, what he commands to another; neither did any of the Saints, that we read of in Scripture, all by the Command which was to another, not having the Command to themſelves*, &c. *Burrough's* Works, p. 47. And if we read on in the ſame Page, we may find, that theſe Commands of God, thus rejected by the *Quakers*, unleſs they have them anew, as the inſpired Apoſtles and Prophets had, were Baptiſm, and other Ordinances.

And now let me return, to ſee what things *Will. Penn* would have done and obey'd, Conviction, or no Conviction; and this will give us ſome Light into their *Myſtery of Iniquity*, thus to reject the Commands of God, recorded in Scriptures, and teach, that none need to obey them, unleſs convinced of the Uſefulneſs of them, as they have done theſe 40 Years. *GO TEACH ALL NATIONS, BAPTIZING*, &c. *DO THIS IN REMEMBRANCE OF ME*, &c. When you Pray, ſay, *FORGIVE US OUR TRESPASSES, AS WE FORGIVE*, &c. *Matth.* 28. 19, 20. *Luke* 22. 19, 20. Chap. 11. 4. See alſo, *The Picture of Quakeriſm, drawn to the Life*, Part 1. Page 60, to 70.

Well,

Well, I say, let us hear what the Commands of the *Quakers* are. That whoever amongst them pleads for their Liberty, whether to obey, or not to obey, are *Ranters*, *Rebels*, and what not. See his *Brief Examination*, &c. Page 11. *And this I affirm, from the Understanding I have received of God, not only that the Enemy is at work to scatter the Minds of Friends by that loose Plea, What hast thou to do with me? Leave me to my Freedom, and to the Grace of God in my self, and the like. But this Proposition and Expression, as now understood and alledged, is a Deviation from, and a Perversion of the Antient Principle of Truth. For this is the plain Consequence of this Plea: If any one shall say, I see no Evil in paying Tythes to Hireling Priests, in that they are not claimed by Divine Right, but by the Civil Law of the Land. I see no Evil* (saith another) *in marrying by the Priest, for he is but a Witness. I see no Evil* (saith a third) *in declining a Publick Testimony in Suffering Times, for I have Christ's and Paul's Example. I see no Evil* (saith a fourth) *in respecting the Persons of Men; for whatever others do, I intend a sincere Notice, that I take of these I know. I see no Evil* (saith a fifth) *in keeping my Shop shut, upon the World's Holy-Days, [Fast-Days,] for I would not willingly give Offence to my Neighbours, &c.*

Reader,

Readers, I have been the larger on this Quotation, because it may evidently appear, beyond all their Gloſſing, that like the *Phariſees*, their Forefathers, they make void the Commands of God, by exalting their own Traditions above them, ſaying, None are any further obliged to obey the Commands of God in the Holy Scripture, than they are convinced or perſwaded by their *Light* to obey; but their own Commands, ſuch as not paying Tythes, not marrying with a Prieſt, not putting off the Hat, not ſhutting up their Shop-Windows on Holy-Days, and Faſt-Days, this is highly Criminal, to plead their Liberty in theſe Things, is Rateriſm and Rebellion.

To confirm this, *George Whitehead* ſaid, in Anſwer to a Miniſter's Queſtion, *i. e. Is the Moral Law, or Ten Commandments, a Rule to the Chriſtian's Life, or is it not?* Truth defending the *Quakers*, &c. p. 18.

I anſwer, (ſays G. W.) *thou might as well ask, If the Moral Law be a Rule to Chriſt? For the Chriſtian's Life and Rule is Chriſt*, &c. meaning the *Light within*: *Queſt. to Profeſſors*, &c. *p.* 27. And this is much like *Iſ. Pennington*, who ſaid, That the Name JESUS and CHRIST belong to every Member, as WELL as to the Head; and if ſo, *Whitehead* is in the right on't, they might as well indeed, carry the Ten Commandments to *Chriſt*, as to the *Quakers*: For, on their own Hypotheſis, there is as much Reaſon for the

Quakers

Quakers' Love to be equal with Christ, if not above him. See p. 10. *What is attributed to that Body* [meaning the Son of Mary] *we acknowledge, and give to that Body in its Place, according as the Scripture attributeth it, which is* THROUHG *and* BECAUSE *of* THAT *which dwelt and acted* IN IT; *but that which sanctify'd and kept the Body pure,* (e) *and made all acceptable in him, was the Life, Holiness, and Righteousness of the Spirit, and the same* THING *which kept his Vessel pure, it is the same* THING *that cleanseth us; the Value which the Natural Flesh and Blood* [of Christ] *had, was from* THAT, *in its coming from* THAT, *in its acting in* THAT, *in its suffering thro* THAT, *p.* 33. *Now the Scriptures doth expresly distinguish between* CHRIST *and the* GARMENT *which he wore; between* HIM *that came, and the* BODY *in which he came; between the* SUBSTANCE *which was* VAILED *and the* VAIL *which* VAILED *it; there is plainly* HE, *and the* BODY *in which* HE *came; there was the* OUTWARD VESSEL, *and the* INWARD LIFE: *This we certainly know, and can never call the* BODILY GARMENT CHRIST, (f) *but* THAT *which appeared and dwelt* IN *the* BODY. *Now if ye indeed know the* CHRIST *of God, tell us plainly what* THAT *is which appeared in the Body, whether* THAT *was not the Christ before* IT *took up the Body, after* IT *took up the Body, and for ever?*

(e) *Mark* kept Christ's Body pure.

(f) *Viz.* They can never call the Son of *Mary* Christ.

I am the larger on this Head, to shew, first, *George Whitehead's* Pride, in saying, That the Commandments of God might as well be carried to *Christ* as the *Quakers*; next, that the *Christ* which the *Quakers* own only, is the Light or Spirit which was in *Christ*, and is in them; lastly, that they can never call him that was born of the Blessed Virgin *Mary*, *Christ*, but a Vail or Garment, an Outward Vessel, and the like. And for more of this Tendency, I refer to *George Whitehead's* Sermon hereafter expressed, *&c.* Having by this time shewed, That the *Quakers* have rejected the Government and Guidance of the Light in the Particular to be sufficient, but that the Light in the Particular must vail to the Light in the Body, or Church; I am now come to set forth their Authority for it, which was the Sentence and Judgment of their Synod, held at *London*, *May* 1666.

Compare the last Quotation to *G. W.'s* Sermon.

The Sentence of their London *Synod* 1666. *Contracted.*

First, *We having a true discerning of the Working of that Spirit, which under a Profession of Truth, leads into a Division from, or Exaltation above the* BODY *of Friends, who never Revolted from their Principles, from the constant Practice of good ancient Friends, who are sound in the Faith once delivered*

(b) Tis well they tacitly confess, it is not the Faith once delivered to the Saints.

livered to US (b). *We do unanimously declare and testifie, That neither that Spirit, nor those that are joined to it, ought to have any Dominion, Office, or Rule, in the Church of God.*

Secondly, We do declare and testifie, That the Spirit, and those who are joined to it, who stand not in Unity with the Ministry and Body of Friends, have not any true Spiritual Right, nor Gospel Authority, to be Judges in the Church, and of the Ministry, so as to condemn them or their Ministry; neither ought their Judgment any more to be regarded by Friends, than the Judgment of any other Opposers which are without; for of Right, the Elders and Members of the Church, ought to judge Matters and Things which differ, and their Judgment which is given, to stand good and valid amongst Friends. And we do further declare and testifie, That it is abominable Pride which goeth before Destruction, which so puffs up the Mind of any PARTICULAR, *that he will not admit of any Judgment to take place against him:* FOR HE THAT IS NOT JUSTIFIED BY THE WITNESS OF GOD IN FRIENDS, IS CONDEMNED BY IT IN HIMSELF.

New-*Rome* exactly.

Thirdly, If any Difference arise in the Church, or amongst them that profess to be Members thereof, WE *do declare and testifie, That the Church, with the Spirit of our Lord Jesus Christ,* HAVE POWER, WITHOUT THE CONSENT OF SUCH WHO DIS-

DISSENT FROM THEIR DOCTRINE AND PRACTICE, TO HEAR AND DETERMINE THE SAME. *And if any pretend to be of us, and in Case of Controversie, will not admit to be* TRIED *by the Church (i. e. the Body) nor* SUBMIT *to the* JUDGMENT *given by the Spirit of Truth in the Elders and Members of the same, but kick against their Judgment, as only the Judgment of Man,* WE *testifie in the Name of the Lord, That if any Judgment so given be risen against, and denied by the Party condemned, then He or She ought to be rejected, as having erred from the Truth; and persisting therein presumptuously, are joined in* ONE, *with Heathens and Infidels.*

All Property is now lost, unless there be Conformity and Submission, like the *Star-Chamber*, and High Court of Justice, *&c.*

George Whitehead	John Whitehead
Josiah Coale	Thomas Briggs
Stephen Crisp	James Parke
John Moone	Alexander Parker
Thomas Loe	Rich. Farnsworth, *&c.*
Thomas Greene	

Having by this time shewed, *First*, How our Teachers, in order to bring us over to them, and to decoy us, told us, the *Light within* was a sufficient Guide, Teacher and Leader, even sufficient to lead to Salvation; yea, above Scriptures, above Fathers, above Councils, and above Churches; I have in the last Instance shewed the Fallacy of their so early and smooth Pretences, and that from the

the beginning they have been a false, perfidious, and treacherous Tribe of Deceivers, as ever the World produced. Well, now they appear plainly to be a Body, and I having found who is the Head of this Body, namely, *George Fox*, it will not be amiss to recite the *Quakers* Creed, and his Commandments; which, whatever *Quaker* do not submit to, convinced or not convinced of the Reasonableness of their Obedience, it's now plainly seen what will befall them. I need not Comment upon the recited Canon, Creed, *Fox*'s Commandments, nor their Zeal to maintain them as their Ancient Principles, altho' God's Commandments by *Moses*, the Apostles Creed, and all the Scripture, the *Quakers* slight and reject, as not to be read in their Meetings, not to be taught their Children; nay, so proud is *G. Whitehead*, that he tells you, as above, The *Jews* might as well have carried them to Christ in the Days of his Flesh, *Viz.* the Ten Commandments for him to learn, observe, and obey them, as for the Christians to carry them to the *Quakers* to learn, observe, and obey them: *Truth defending the Quakers*, &c. p. 18. For saith he, What is spoken by the Spirit of Truth in any, is of as great Authority as the Bible and Chapters are, and greater: *Burroughs* Works, p. 47. This is the Tenure and Purport of his Doctrine; and I do affirm, it's right *Quakerism*: For *Edw. Burroughs* said, *That was no Command from God to me, what he Com-*

Commands to another: And *W. Penn* confirms the whole, ſaying, *No Command in Scriptures is any further obliging upon* ANY *Man, than as he finds a Conviction upon his Conſcience, otherwiſe Men ſhould be engaged without, if not againſt Conviction; a thing unreaſonable in Man*, &c. Quakeriſm a New Nick-name for old, &c. *p.* 71.

But for their poor infatuated Diſciples to plead, whether to conform or not, whether to obey or not, the Commands of *G. Fox*, *i. e.* not paying Tythes, not to be Married with a Prieſt, not to put off the Hat, not to open their Shops on Feaſts or Faſt-Days, I ſay, to plead to be left to their Freedom herein, and the Grace of God in their Hearts; Oh! no: Says *W. Penn*, This is a dangerous Principle, this is a pernicious Plea, this is perfect Ranteriſm. What! to have Liberty, whether to obey the Commands of the Body given out by the Head thereof? This is wicked indeed, as by their Yearly Epiſtle above-recited is plain: However, I ſhall recite both the *Quakers Creed*, and the Commands of *G. Fox*, *Viz.*

The Quaker's Creed.

WE believe that the Light within us is the True and Eternal God, which Created all things, and that by me the Light all things are upheld; and that there is not another beſides me that can ſave; and there-

upon we believe we are endued with the Almighty Power of God; and thereby have wrought Miracles, and conclude, we are equal to God; and that our Speaking is of greater Authority than the Bible.

We believe our Light within is Jesus Christ, the Son of God, the Man Christ Jesus to whom all Power in Heaven and Earth is committed, tho' we cannot believe that this our Light within, to whom we direct our Disciples to expect Salvation, by was ever crucified, by Nailing to a Cross, nor that he Died, or was Buried; nor that he was Buffeted, Spitted upon, Smote with the Palms of the Hands of the *Jews*; for he never was seen with Carnal Eyes; nor that he Rose from the Dead the Third Day; nor that he Ascended (in the Sight of the *Galileans*) into Heaven, and there Sit at the Right Hand of God; but that all Apostate Christians that so teach, are false Ministers; nor do we believe that our Light within shall come at the last Day, to judge both Quick and Dead: For the Light within us is the Judge; and the Book is opened within; the Sentence of Death and Judgment is pronounced within; from the Mouth of our Light within against every idle Word, and all the Deeds of the Body within; and Judgment is executed within, and the flaming Sword within, which proceedeth out of the Mouth of the Lamb, *i. e.* our Light within, which will cast thee into Hell within, where is weeping and wailing within,

sealed

ſealed down under the Wrath of God's Eternal Judgment within.

We believe the Light within us is the Holy Ghoſt; and that theſe three are one, and not diſtinguiſhable, and that ſuch as talk of three Perſons in the Godhead, like Conjurers, are to be ſhut up (with their three Perſons they dream of, which they would divide out of one) in perpetual Darkneſs, in the Lake and the Pit: That the Scripture which the Apoſtate Chriſtians build their Faith upon for this their Trinity of Perſons in the Godhead, is a rotten Foundation; yea, Duſt, Death, and Serpents Meat; and therefore their Miniſters that tell their People the Scriptures are the Word of God, are Deceivers: For the Father, Son, and Spirit, the World, and their Teachers, call three Perſons; but they ſpeak they know not what, therefore believe them not.

We believe our ſelves the only Catholick Church, and Elect People of God, and that none are in the Truth but we our ſelves.

We never did in any of our printed Books, or printed Prayers from 1560 to 1690, make any Confeſſion of Sin, nor ask Pardon of God for Jeſus Chriſt's ſake, who was Born of the Virgin; and why? We teſtifie that the outward Perſon that ſuffered at *Jeruſalem* was not the Son of God, only a Vail, a Garment, or a Veſſel, in which the Son did inhabit, which now inhabit in us Believers, and for which Reaſon the Names *JESUS* and

CHRIST belong to us, as well as to him that ſuffer'd. For ſaith *George Fox*, our great Apoſtle and High Prieſt of our Profeſſion, the *Jews* had a Law, that if any one ſaid he was the Son of God, he was to die, and ſo the Law in the Will doth perſecute *THE SON OF GOD NOW*; where *HE* is *MADE MANIFEST*, as the *NORTH PART* of this Nation doth witneſs, who hath fulfilled that Law in Perſecuting and Impriſoning *THE SON OF GOD*, where *HE* is *MADE MANIFEST*; *i.e.* within us; thoſe who quaked at the Word of the Lord, was ever hated and ſcorned, and in ſuch *THE SON OF MAN* is manifeſt.

We believe an Inward Reſurrection with the Light within, but deny the Reſurrection of the Body laid in the Grave.

Books of the *Quakers*, which prove theſe to be their Tenets, and a Hundred times as much, are theſe,

Geo. Fox Jun.'s, VVorks, *Edw. Burrough*'s VVorks, *Saul*'s Errand, *G. Fox*'s Journal; Truth defending the Quakers, *&c.* A Lamentation by one of *England*'s Prophets, *&c.* Judgment fixed, *&c. Joſ. Coal*'s Works; The *Quakers* Refuge, *&c. W. Smith*'s Primmer, *&c.* A Diſcovery of Man's Return, by *W. D. Iſhmael* and his Mother caſt out, by *G. Whitehead*, and three other chief Speakers; A Brief Diſcovery of a threefold Eſtate of Antichriſt, *&c.* News coming up out of the North; *Ste. Criſp*'s Primer, printed 1682.

The

The Apostate Incendiary; *W. Penn*'s serious Apology; The *Quakers* Challenge, & Question to Professors, by *Is. Pennington*; A Lamentation, by one of *England*'s Prophets, *&c.* printed at *York*, 1653. A Dispute at *Chesterfeild*, 1655. See the Fifth Chapter following; upon which I conclude thus.

If as they write, they do indeed believe,
Then I affirm, this their very Creed.
If not, who can, with Safety, them believe,
Who Write and Print the Simple to deceive?

2. *The Commandments of G. Fox, the Quakers second Moses, somewhat Abbreviated, and taken out of several of his Books.*

I. Thou shalt not pay Tythes to the covetous Priests, nor to the Antichristian Impropriators.

II. Thou shalt not Marry by, or with a Priest.

III. Thou shalt not put off thy Hat in Respect to thy Superiors.

IV. Thou shalt not shut up thy Shop on the World's Holy-Days, Fast-Days, *&c.* at the Command of the Worldly Magistrates.

V. Thou shalt not pay towards the Repair of Parish Churches.

VI. Thou shalt not pay towards the Trained-Bands, nor carry Guns in thy Ship.

VII. Thou shalt not wear Lace, nor Ribbons, nor Skimming-dish Hats, nor short Aprons,

prons, nor Slits on your VVaſtecoats, nor long Scarfs like flying Colours, nor unneceſſary Buttons.

VIII. You ſhall have a VVoman's Meeting diſtinct from the Men, once a Month at at the County-Town, about Ten a Clock, to get a little Stock.

IX. Thou ſhalt call the Days of the VVeek Firſt, Second, Third and Fourth Day, *&c.* and the Months Firſt, Second, and Third Month, *&c.*

X. I charge you all in the Preſence of the Lord God, That you judge not one another, *i. e.* thoſe that be in the Unity of the Miniſtry, and Elders in the Church, leſt you fall into the Condemnation of the Monthly, Quarterly, Six VVeeks, Second Day, or Yearly Meeting. *Amen.*

G. Fox's *Tryal at* Lancaſter *Aſſizes*, p. 21. *The thundering Voice anſwered, I have glorified thee, and will glorifie thee again; and I was ſo filled full of Glory, that my Head and Ears was filled full of it, that when the Trumpets ſounded, and the Judges came up again, they all appeared as dead Men under me.*

I think it now neceſſary to inſert two Paſſages out of two of the *Quakers* moſt learned Teachers Books; the one, to deter their Hearers from adhering to the Commands of *Moſes*; the other, to confirm them in the Belief of G. *Fox's*, *viz.*

Whether

Whether the first Pen-man of the Scriptures was Moses *or* Hermes? *Or, Whether both these, or not one? Or, Whether there are not many Words contained in the Scriptures, which were not spoken by Inspiration of the Holy Spirit? Whether some Words were not spoken by the Grand Imposture, some by wicked Men, some by wise Men, ill apply'd; some by good Men, ill expressed; some by false Prophets, and yet true; some by true Prophets, and yet false?* The Quakers Refuge fixed, *&c. p.* 17. This being suggested by *Robert Ruckhill*, an Eminent and Learned Man; I cannot blame his Hearers, who believe that he wrote by the Eternal Spirit; nor that they lay aside the Commands of God by *Moses*, and receive the Commands of G. *Fox*; at least not so much as I blame their Teachers. For if I did question whether *Moses* or *Hermes* were the first Pen-man of the Holy Scriptures; or whether both of them had a Hand in it, or neither of both was concerned in the writing thereof; if I question'd the Truth of what the true Prophets of the Lord said, and believ'd, that what the false Prophet said, were true; if I thought, that what good Men said was ill expressed, and so insignificant, as hereby is suggested, truly I should give as little heed to them as the *Quakers* do, and be ready with *George Fox* himself, to call them Death, Dust, and Serpents Meat. See *News coming up out of the North*,

p. 14. But I thank God I have been better taught, even from my Childhood. For, tho' by the Dissimulation of these Seducers, I was carried away into great Errors, yet the Love of the Scriptures ever remained with me.

The next Passage shall be from their Learned *Barclay*: *It is no ways inconsistent with this sound and unerring Principle, to affirm, That the Judgement of a certain Person, or Persons, in certain Cases, is* INFALLIBLE; *or for a certain Person, or Persons, to give a positive Judgement, and pronounce it as Obligatory upon others, because the Foundations and Ground thereof IS NOT because they are infallible, but because in these things, and at that time, they were led by the Infallible Spirit.* The Anarchy of the Ranters, &c. p. 67.

For more of this Quaker-Popery, see *The Picture of Quakerism drawn to the Life*, &c. p. 8, to 16.

By which 'tis plain, that as *Rowhall* in the forecited Passage, render the Scriptures Uncertain, Fallible, and of no Authority, so does *Barclay* render *Quakerism* Infallible, Certain, and their Commands and Injunctions Obligatory upon others: And why forsooth? Why, because at such times as the *Quakers* thus Pronounce, thus Write, thus give out their Mandates, Commandments and Precepts, they (says *Barclay*) are led thereunto by the Infallible Spirit.

Some

Some Inferences from the Fourth Chapter.

IS it so then, that the Tendency of the *Quakers* Doctrine is to undervalue the Holy Scriptures, to rob them of their Divine Authority, and thereby to exalt their own Horn? Let this then be a Caution to their Hearers, to examine the Quotations which I bring to prove my Assertions; and if they find it so, (as that they may; for I have ever been willing, and still am, to produce Book and Page, to prove Matter of Fact,) then let them carry the said Books to their Teachers, to condemn and censure, as Heretical, and tending to overturn the Christian Religion; and if not, let them, if they be wise, turn their Backs upon them, forsake their Errours, and imbrace the Christian Faith; so shall the end of all my Labour and Pains be Answered; but if they (after all the Pains my self and others have taken) will still shut their Eyes, and stop their Ears, my Reward will be with me, and they shall bear their own Burthen in the Day of the Lord.

CHAP.

CHAP. V.

Giveth many Reasons, both Negative and Affirmative, That George Fox *took himself to be a Second* Moses; *and that the Heads of the* Quakers *attributed to him Divine Honour, as Head of their Church, and Lawgiver to it.*

TO come to a right Understanding of this, I shall first insert an Objection raised by *W. Rogers, The Christian Quaker distinguished*, &c. Part I. p. 9. [and by him taken out of a Manuscript, with Names to it,] next *George Fox*'s Answer; and then proceed to other particular Reasons and Demonstrations.

Object. *'Tis true, Friends in the beginning were turned to the Light in their own Consciences, as their Guide; but when it pleased the Lord, to gather so great a Number into the Knowledge and Belief of the Truth, then the Heavenly Motion came upon* George Fox, *as the Lord's Anointed and Chosen, having the Care of the Churches, as being the great Apostle of Christ Jesus; and as one, whom the Lord had ordained to be in that place, amongst the Children of Light in this our Day, as* Moses *was amongst the Children of* Israel *in his Day, to set forth Methods and Forms of Church-Government, and to establish Monthly and Quarterly Meetings of Men,*

and

and Women distinct from the Men; and these Meetings since are called the Church, whose Counsel, Advice and Judgment, is to be submitted unto by every one, who professes himself a Member of Christ's Church; and that we ought to believe as the Church believes, as G. Whitehead *teacheth*, viz. *I affirm, That the true Church is in the true Faith that is in God, and we must believe thus as the true Church believes, or else it were but both a Folly and Hypocrisie to profess our selves Members thereof.* G. Whitehead's Book, the Apostate Incendiary, *&c. p.* 16.

This Objection *W. Rogers* made from the Strength of divers Arguments he found in the Manuscript, from the Words and Writings of divers Persons, whose Names he did forbear to mention, but for the clearing up this Point, Whether G. *Fox* looked upon himself the Second *Moses*, the great Prophet and Apostle, see his Answer to *W. Rogers*. *The Christian Quaker distinguished from the Apostate and Innovator*, in Five Parts. See Part 4. p. 83.

George Fox's ANSWER.

William Rogers, *thou say'st, There is a Spirit risen at this Day, that gives many occasion to be jealous, that I am look'd upon by some, as that Prophet which* Moses *testify'd of, that God would raise up,* Deut. 18. 19. *but who they are thou dust not mention'd.*

And

And thou sayst, Christ is that Prophet that is to be heard, &c. and he is the only Lawgiver, and no Outward Man (m). Then is not this Prophet to be in Man, to give forth his Law, which comes after Moses? But I cannot deny that Prophet which Moses spake of, to be raised up; for I know, that it is he that is opposed, and his Law too, by many Talkers of him; and the Light of his Glorious Gospel, and the Order of it; and what I am, I am by the Grace and Love of God; and will not deny (n) the Prophet which came after Moses, nor the Election, before the World began, tho' all turn into the Jealousies in which they were before they were convinced; for I believe few of them that does oppose, knows this Prophet that comes after Moses, tho' they may speak of him in Words; of which Prophet I am not ashamed.

(m) So *W. Rogers* said; now mark his long-sided Answer.

(n) Deny, no; there was no Body desired that: But if he had not owned himself to be that Prophet, he ought to have been plain, and denied himself to be that Prophet, as *John* did; *I am not the Christ, said* John, *Joh.* 1. 20.

Reader, The Text and Context being duly consider'd, I mean *W. Roger's* Objection, touching the common Jealousies which was amongst us at that Day, besides the Letters in the said Manuscript, *&c.* I say, that duly consider'd on the one Hand, and *G. Fox's* Answer on the other Hand, which was so far from denying himself to be that Prophet which *Moses* prophesied of, *Deut.* 18. 15. and St. *Stephen* testified of, *Acts* 7. 37. and St. *Peter*, *Acts* 3. 23. and St. *John* the Evangelist, *John* 1. 45. These, and many others, gave witness to the fulfilling of the Pro-

Prophesie of *Moses*, in sending the promised *Messiah*; I say, G. *Fox's* Answer was so far from denying himself to be that Prophet which *Moses* prophesied of, that it confirmed us in that Day; and since much more, that he did not deny, but rather owned the Charge.

But to strengthen my Argument, I shall give some small Hints, (and but name them, having been heretofore more large,) first, What he said of himself; next, What his Followers said of him.

First, Written from the Mouth of the Lord, from one who is naked, and stands naked before the Lord, cloathed with Righteousness, whose *NAME* is *NOT* known in the World, risen up out of the *North*; *News coming up*, p. 1. which was Prophesied of (*o*).

(*o*) This is News indeed; what Prophet prophesied of *Fox's* Rising in the *North*?

Secondly, My Name is covered from the World, and the World knows not *ME*, nor *MY NAME*; *Several Petitions Answered*, p. 30.

Thirdly, *HE* that *HATH* the same Spirit that raised Jesus from the Dead, is *EQUAL* with God; *Saul's Errand to* Damascus, p. 8.

Fourthly, All Languages are to me no more than Dust, who was before Languages were; *The Battledoor*, &c. *Introd.*

Fifthly,

Fifthly, And the Thundering Voice Answered, I have Glorified thee, and will Glorifie thee again; and I was filled so full of Glory, that my Head and Ears were filled full of it, *&c.* *G. Fox*'s Tryal at *Lancaster*, p. 21.

Reader, Here was Fulness of Glory, if his Head and Ears was so filled, *&c.* However, 'tis plain it alludes to *John* 12. 18, 16, 14 and 17. 1. For nothing would please him, but to be equal, if not above Christ, as One Hundred Instances might be given.

Next, I may just name some few of those High Titles and Divine Attributes, which his Disciples and Followers (Men of greatest Note amongst them,) gave him, which are only due to Christ, who was the Prophet *Moses* Prophesied of, and not the subtle *Fox*, the doting *Quakers* so much admire and idolize.

First, *George Fox*, the Father of many Nations; whose Being and Habitation is in the Power of the Highest, in which thou Rules and Governs in Righteousness, and thy Kingdom is Established in Peace, and the Increase thereof is without end. *Judas and the Jews*, p. 44.

Secondly, Dear and Precious one, in whom my Life is bound up, and my Strength in thee stand;

ſtand; by thy Breathings I am nouriſhed, by thee my Strength is renewed; I cannot Reign but in thy Preſence and Power; Glory unto thee Holy One (*p*) for ever. *John Audland*'s Letter to *George Fox*.

(*p*) Holy *George*.

Thirdly, *George Fox* (ſaid *John Blaikling*) is bleſſed with Honour above many Brethren, and Thouſands will ſtand by him in a Heavenly Record; that his Life Reigns, and is Spotleſs; whoſe Eternal Honour and Bleſſed Renown ſhall remain; yea, his Preſence; and the Dropping of his tender Words in the Lord's Love, was my Soul's Nouriſhment. *The Chriſtian diſtling*. Part 5. p. 77.

Fourthly, *George Fox*, a Prophet indeed; it was ſaid of Chriſt, that he was in the World, and the World was made by him, and the World knew him not. *SO* it may be ſaid of this Prophet *G. Fox*. *The Quak. Challenge*, p. 6.

Fifthly, To confirm all this, *William Mead* now living, when he gave *William Harris* one of *George Fox*'s Journals, he ſaid to him, Here *W. Harris*, I will give thee one of *Geo. Fox*'s Journals, it is a very good Book, yea, better than the Bible.

Object. 1. But ſome may ſay, this is only *W. Mead*'s Judgment; ſurely, the *Quakers* do not hold, that either their Books, or *Fox*'s Jour-

Journal, is better, or of greater Authority, than the Bible; for the Fathers and Councils all ſubmitted to the Teſt of Holy Scripture, as the VVord of God.

Anſw. To this I anſwer, That *W. Mead* is a knowing Man, I will not ſay a wiſe Man, unleſs in that one Action of his, whereby he vigorouſly oppoſed *W. Penn*, and endeavoured to exclude him out of their Miniſtry, when he was proclaimed a Traytor to his Country, for being charged to be in the Plot with the Lord *Preſton*, and others, and was therefore forced to hide many Years; [and for which, his Preface to *Fox*'s Journal was not admitted to be bound up with the Journal, but waited upon it like a poor Lacquey with its Blue Livery;] I ſay, this Action of his excepted, I will not ſay he was a wiſe Man; yet, as I ſaid, he is a knowing Man, and ſpake the Heart of *Quakeriſm*, in ſaying, *George Fox*'s Journal is better than the Bible.

Firſt, As you have heard, 'tis queſtion'd by the *Quakers*, VVhether *Moſes* or *Hermes* was the firſt Pen-man of the Scripture; indeed, VVhether either or neither of them. *The Quakers Refuge ſixed, &c. p.* 17.

But as for what G. *Fox* and Friends write, it is from and by the Motion of God's Eternal Spirit, and avouched ſo to be by a General Council of the Yearly Meeting (*q*): And what any of our Friends ſpeak from the Spirit of Truth, is of greater Authority than the Bible and Chapters are.

(*q*) Held at *London May* 1695.

Truth defending

ing the Quakers, *&c. p.* 7. Now who can blame *W. Mead* on the *Quakers* Principles? Is not a Certainty better than an Uncertainty?

Secondly, The Scriptures lay many Obligations upon us; it teacheth us the Obſervation of the *Ten Commandments*, the *Lord's Prayer*, the *Apoſtles Creed*, *Baptiſm*, and the *Lord's Supper*, which the Journal does not at all teach, nor inforce the Belief of; only to liſten, adhere, and hearken to the *Light within*, and to obey its Dictates: Therefore, as the Journal is moſt certain, ſo it is moſt eaſie, and therefore the beſt Book, and of moſt Authority, and on the *Quakers* Hypotheſis, confirm all thoſe Particulars above quoted.

Thirdly, The Scripture teacheth to obey Magiſtrates as the higher Power, and that we ſhould ſubmit our ſelves to every Ordinance of Man for the Lord's ſake, *Matth.* 22. 21. *Titus* 3. 1. *Rom.* 13. 1, 2, 3. 1 *Pet.* 2. 13, 14, 17. See alſo *Tindal's* VVorks, *Obedience to a Chriſtian Man*, &c. p. 111.

But the Journal, p. 40, to 400. (and our Friends Books) teach both by Precept and Example, That the *Light* in every Man is the higher Power, to whom all muſt ſubmit and obey; for to it, all Power in Heaven and Earth is committed, *Joſ. Coale's* VVork, *p.* 93. and that this *Light* is one, in the Male, and in the Female; but to a proud, heady, high-minded Man, there is no Honour due, tho' he be in a place to Rule, *Smith's Primer*,

p. 43. And if so, who can say, that *W. Mead* spake unadvisedly, in saying, The Journal of *Fox* is better than the Scriptures of the Prophets and Apostles? I think him a right *Quaker*, a knowing Man, and one that loves a Certainty better than an Uncertainty.

Fourthly, The Scriptures teach, That VVomen should obey their Husbands; yea, that they Reverence them, and live in Subjection to them as their Head, *Gen.* 3. 16. *Numb.* 30, to the end. 1 *Cor.* 11. 8. 1 *Pet.* 3. 1. *Tit.* 2. 5. *Colos.* 3. 18. *Ephes.* 5. 22. quoting *Sarah* as an Example.

But the Journal teaches, That the *Light* is the higher Power, that it is one in the Male, and in the Female, and 'tis the *Light* in each that is to be obeyed; for to that, all Power in Heaven and Earth is committed, *Smith's Primer*, p. 13. *The Journal*, p. 50, to 450. and that there is to be no respect of Persons; and if the VVife conceive her Husband to be gone from the *Light*, and the Guidance of it, and she be moved to rebel against her Husband, betray his Secrets to his Adversaries, yea, to give publick Testimony against him, she does well, and shall have Praise of the same, *The Content. Apostate, &c.* p. 5. And for this Reason, the *Quakers* do not put in, or make the VVoman promise by their Marriage Certificate, to obey their Husbands; which, as it is contrary to the Tenure of the whole Book of God, both the Old and New Testament, so 'tis agreeable to *G. Fox's* Journal,

nal, and their Antient Testimony. *See their Marriage Certificate.*

Fifthly, In a word, the Scriptures teach, That Children should obey their Parents, and honour their Father and Mother; that Servants should obey their Masters; that Subjects should submit to their Governours, and obey Magistrates; that Christians should obey their Pastors, who are over them in the Lord, who watch for their Souls, as those that must give an Account.

But the Journal, *p.* 20, to 320. teaches the contrary, both by Precept upon Precept, as also by the Practice of their great Apostle *G. Fox*; who not only broke the Laws, in disturbing the Ministers in their Churches, but taught so to do; not only refused to pay Tythes, but taught so to do; not only slighted the Magistrates Command, (who oftentimes commanded a strict Fast to be kept,) but taught his Followers so to do: Nay, lately one *Thomas Mash*, an Antient Quaker, living at *Newberry* in *Berkshire*, was moved by his *Light within*, to open his Shop-Windows on the Lord's-Day, as on Market Days, and set out his Goods to Sale; this the Journal justifies, *p.* 200, to the end; this *Whitehead* justifies, *Truth defending the Quakers*, p. 18. *Fox's Great Mystery, &c.* p. 77. Nay, Theft by *Fox* is likewise justified, who said, And as for any being moved of the Lord, [meaning their *Light within*] to take away your Hour-Glass from you, *BY THE*

ETERNAL POWER IT IS OWNED, &c. Nay, their idolized Apoſtle not only diſregarded the Magiſtrates and their Laws, but declared in plain and ſignificant VVords, That he neither heeded nor valued a Cart-load of their VVarrants, *&c. Journal*, p. 278.

Object. 2. But ſome Men will ſay, How then ſhall we reconcile the Doctrine of *W. Mead* and *G. Whitehead*? Mr. *Mead* ſaith, That G. *Fox*'s Journal is a better Book than the Bible; and *G. Whitehead* ſaith, VVe prefer the Holy Scriptures above all other Books extant in the VVorld. *The Country Convert, &c.* p. 26.

To which I anſwer, Very well; for *p.* 72. *G. Whitehead* thus ſaith, *viz. I MAY SEE CAUSE OTHERWISE TO WORD THE MATTER, AND YET OUR INTENTIONS BE THE SAME, &c.* p. 72. *ibid.* Very well; now to make it appear, that *G. Whitehead* means one and the ſame thing that *William Mead* meaned, read his little Book, *i. e. That which is ſpoken from the Spirit of Truth in ANY, is of as great AUTHORITY as the SCRIPTURES and CHAPTERS are, and GREATER.* Truth defending the *Quakers, &c.* p. 7. And on the Title Page thus, *viz. WRITTEN FROM THE SPIRIT OF TRUTH,* in *G. Whitehead*, and G. *Fox* the Younger. Now, if this little Pamphlet in *Octavo* of 70 Pages, be of greater Authority than the Scriptures and Chapters

ters are, how much more *G. Fox*'s Journal in *Folio* of near 700 Pages? For that which is best is of most Authority, generally speaking; and that which is of most Authority, is the best. Thus then is the Journal of *Fox*'s better, in the *Quakers* Esteem, than the Bible; and thus does *Whitehead* mean, even as Mr. *Mead* spoke.

Object. 3. But some will say, How then shall we know a *Quaker*, if not by the Import of his VVords?

I Answer, 'tis impossible to know them rightly, as it ever was for the Protestants to know the Jesuits; and therefore you ought to do as the Protestants did, *TO DISTRUST EVERY THING THEY SAY:* See the Book Entituled, *The Missionary's Arts*, p. 32. printed 1688. For as the *Quakers* stand on the same Bottom, and are found in the same Steps, with the same Equivocations, Reserves and Double-meanings, and the same Pretences to Miracles, Visions, Revelations, Perfection and Infallibility; they ought to have the same Answer, *viz.* To distrust them in all they say, until they Retract, Sentence, and Condemn one sort of their Books; and this is highly reasonable on their part, if they would be taken to be at all serious, sincere and honest: For many of their Hearers, of the honest sort, begin to think *G. Whitehead* little better than a Jesuit already, he hath been so false in Fact; such a Glosser and Defender of every Error the *Quakers*

(r) *Anne Docwra of Cambridge her Letter, dated 26th 12th Mon. 1682.*

kers hold. (r) I have a Letter by me, which my Cousin *Anne Docwra*, Widow of *Cambridge*, sent me, dated 26th of 12th Month, 1682. *viz.* G. Whitehead *have sent one of his Books for me to read, and there is the old Money Story in it, with I know not what besides: I was asked by an honest Friend, if he was not a Jesuit? I answered, nay, it is not solid enough for them to own, especially when they write to a solid People, there is pretty much airy conceited Stuff in it.*

ANNE DOCWRA.

Thus it appears, how long the honest sort of *Quakers* have take *G. W.* to be little better than a Jesuit; and my Cousin *Docwra* was of the same Mind too, else she would not have given me her honest Friend's Judgment; only indeed, she is thus far of my Mind, That Book was not solid enough; the Jesuits are more cunning than *G. Whitehead* then was, but he is come on finely since; for of late he is grown so expert, as he can Vindicate or Excuse any Blasphemy, Idolatry, Contempt of the Scriptures, Contempt of the Magistrates, Contempt of the Ministry, Contempt on the Person and Sufferings of Christ; yea, and Undervalue his Precious Blood too: And how contrary soever their Sayings are to each other, yet they mean all one thing, referring to their Beginning. I have in my former Books shewed, how their Books are of two sorts, their Meetings of two sorts, their Doctrine of two

sorts,

ſorts, carrying two Faces in all they do or ſay; and yet *Whitehead* can tell you, they mean all one thing. One Example more I may give, and ſo ſhall conclude this Chapter.

I find a Recital of a Letter, writ by *Solomon Eccles* to *Robert Porter*, in a Book of *William Burnet*'s, entituled, *The Capital Principles of the Quakers*, p. 41. printed 1668. *viz.* Robert Porter, *take heed of Belying the Innocent; for I hear thou haſt reported to a Friend of mine, that I ſhould ſay, That the Blood of Chriſt is no more than the Blood of another Man; I never ſpoke it, but do very highly eſteem of the Blood of Chriſt to be more Excellent, Living, Holy, and Precious, than is able to be uttered by the Tongues of Men and Angels*; I MEAN, *the Blood which was offered up in* (ſ) *the Eternal Spirit*, Heb. 9. 41. *But the Blood that was forced out of him by the Soldiers after he was dead, who before that, bowed his Head to the Father, and gave up the Ghoſt; but thou ſay'ſt, that was the Blood of the New Covenant, which was ſhed after he was dead, which* I DO DENY. *Yet I did ſay, That was* NO *more* THAN *the* BLOOD *of another* SAINT: *Theſe are my Words which thou art wreſting to thy own Deſtruction. I did* [*alſo*] *ſay, That the Baptiſts, Independants, Preſbyterians and Pope, are all of one Ground; and none of you underſtand the Blood of Jeſus Chriſt no more than a brute Beaſt: Therefore repent, for God will ſoon over-*

(ſ) Perverſion; its offered up, thro' the Eternal Spirit, *Heb.* 9. 14.

throw your Faith, and your Imputative Righteousneſs too, for the Imputation of Chriſt's Righteousneſs which he did at Jeruſalem, *and without the Gates, the Pope, the Epiſcopal, the Presbyterian, Independants and Baptiſts, ſhall fare all alike, and ſhall ſit down in Sorrow, ſhort of the Eternal Reſt: But the true Imputative Righteousneſs of Chriſt we own, but it is hid from you all, till the Lord open an Eye* WITHIN YOU, *&c.*

Now comes *G. Whitehead* with his uſual Paint, to cover, palliate, and excuſe his Brother *Eccles*, ſaying, *Now whereas* Sol. Eccles, *in p.* 41. *is accuſed of little leſs than Blaſphemy, about a Letter chiefly, of a Paſſage concerning the Blood, in theſe Words,* viz. *The Blood that was forced out of him by the Soldiers after he was dead, who before that bowed his Head to the Father, and gave up the Ghoſt; I did ſay,* THAT WAS NO MORE THAN THE BLOOD OF ANOTHER SAINT. *Now to theſe Words,* NO MORE THAN THE BLOOD OF ANOTHER SAINT, *his* INTENT (*s*) WAS, *as to Papiſts, and you whoſe Minds are Carnal, who oppoſe the* Light within, *and* ALSO, SIMPLY *as to the* ESSENCE *of the* BLOOD, *&c.* See his Book, *i. e.* the Light and Life of Chriſt within, *&c.* Printed 1668.

(*s*) *George*, Jeſuit-like, is excellent at diſecting the *Intention.*

Thus much by way of *G. Whitehead*'s Interpretation of *Solomon*'s Words and Meaning, which I take to be a fair Confeſſion of the Charge of Blaſphemy, exhibited by Mr. *Burnet:*

net: But to confirm the Reader, that the *Quakers* are defective in the Faith of the Chriſtians in general, I will ſhew another Paſſage of the ſame Kind; thereby ſhewing the *Quakers* Harmony about the Body of Chriſt, from another of their eminent Authors, *viz.* *So, now this Chriſt was before the World began, and was a Seed † before any Name was given to it, who in Proceſs of time was Born of a Virgin; but none knows him born, or ever ſhall, but of a Virgin; (he that hath Ears, let him hear,) be thou [Man] but the Virgin, the Power of the moſt High ſhall overſhadow thee; and that* HOLY THING *which ſhall be Born of Thee, ſhall be called the Son of God: and ſaith Chriſt, a [Body] haſt [thou] prepared for [me;] mark the Diſtinction [thou] [me] and [a Body,] this me that ſpake in the Body, was the Chriſt. They [his Diſciples] loved his Perſon for the ſake of the Frame and Quality of the Spirit that dwelt in Him; or elſe, what was his Perſon to them, more than another Perſon? But for that that dwelt in him, they loved him; let none miſtake, I do not ſlight it, nor the Perſon of any of his Brethren or Children, as they are prepared to do the Will of their Father, (t)* &c. W. Bayly's Works, p. 291.

† *i. e.* A Principle *within.*

(t) As the Blood of Chriſt, ſo the Body of Chriſt hath by their Doctrine no Preference above the Body and Blood of another Saint.

And hereupon, they do not only deny Chriſt, even the Lord that bought them, as in my Book, *Quakeriſm Withering, and Chri-*

Christianity Reviving, &c. I have shewed beyond all their Glossing; but also, how they thereby take occasion to magnifie *THEMSELVES*, their *OWN* Blood, their *OWN* Sufferings, as I shall yet briefly shew: For saith *Isaac Pennington*, *The Name Jesus and Christ belong to the whole Body, and every Member in the Body, as well as to the Head*, A Question to Professors, &c. p. 20, 27. Again, saith *Josiah Coale*, *His* (Edward Burroughs's) *Blood will be upon you as the Blood of a Thousand Men*, Jos. Coale's Epistle to *E. Burroughs*'s Works, &c. Again, saith *Thomas Speed*, *Do not rashly draw your Swords against those harmless ones*, [i. e. Quakers] *whom your bloody Teachers cloath and represent to you in the ugly Garb of Blasphemers; remember, that the Son of God, who suffered at* Jerusalem, *was not Crucified by the strict Religious, as an innocent or just Man, but as a Blasphemer; be not* [*therefore*] *prevailed with to release* Barabbas, (*v*) *and give over Jesus to be Crucified, to gratifie the Murtherous Appetite either of the Priests or the Multitude, considering that tho' you may with* Pilate, *wash your Hands, (and to those Eyes that are dazled with Fury against innocent Jesus;)* [i. e. *the* Quakers] *appear clear from his Blood; yet, before the pure Eyes of the Lord, will the condemning Stain thereof be found upon* YOU *so fresh*, THAT YOU WILL BY NO MEANS BE THENCE CLEANSED,

(*v*) For the Name *Jesus* belonged to the Believing *Quakers*, as well as to Christ the Head; and so the whole Parallel holds good.

CLEANSED, BUT BY THE SAME BLOOD WHICH YOU SO CRUELLY SHED. See *The Guilty covered Clergy-Man*, &c. p. 16, 17. Again, see *Burroughs's* Works, p. 273. *The Suffering of the People of God* [*call'd* Quakers,] *in this Age, is a* GREATER *Suffering, and* MORE *unjuſt than in the Days of* CHRIST, *or of the* APOSTLES, *or in* ANY *time* SINCE; *what was done to* CHRIST *and the* APOSTLES, *was* CHIEFLY *done by a* LAW, *and in a* GREAT *Part by the* DUE EXECUTION *of a* Law, *&c.*

Now to cloſe up this Head, let us hear what Father *Penn* ſays; for none of them all expreſs themſelves more full to the Point in Hand, *viz.* See *The Chriſtian* Quaker, *and his Divine Teſtimony*, &c. p. 107.

To conclude, We, tho' this general Victory was obtained, and Holy Privileges therewith, and that the Holy Body was not inſtrumentally without a Share thereof; yet that the efficient and chiefeſt Cauſe was, the Light and Life, (x) p. 102. *ſo that the Inviſible Life was the Root and Fountain of all, which is ſometimes aſcribed in the Scriptures to the Body, by that common Figure or Way of ſpeaking amongſt Men, the thing containing, which is the Body, for the thing contained, which is the Life*, p. 209. *Nevertheleſs, not to the Body, but to that Holy Light and Life therein,* (y) *is chiefly aſcribed the Salvation; and to the Body however excellent,*

(x) Within.

(y) As in the Quaker's Body, but &c.

but instrumentally, p. 97, 98. *The Serpent is a Spirit; now nothing can bruise the Head of the Serpent, but something that is Spiritual; but if that* BODY *of* CHRIST *were the* SEED, *(z) then could he not Bruise the Serpent's Head in all, because the* BODY *of* CHRIST *is not so much as in any one*; † *and consequently, the Seed of the Promise is an Holy Principle of Light and Life, that being received into the* HEART, *bruiseth the Serpent's Head*; AND BECAUSE THE SEED WHICH CANNOT BE THAT BODY, IS CHRIST; *as testifie the Scripture: The Seed is one, and that Seed is Christ. They are false Ministers that Preach Christ without, and bid People believe in him, as he is in Heaven above:* Smith's Primer, p. 8. *But they that are Christ's Ministers, Preach Christ within. Your imagined God beyond the Stars; and your Carnal Christ is utterly denied; that this Christ is God and Man in one Person, is a Lie*, &c. The Sword of the Lord drawn, p. 5.

(z) Mark here, Christ the promised Seed, *Gen.* 3. 14. the Son of *David*, of *Mary*, is plainly denied to be the Christ of God.

† Yes, by Faith. Read *Acts* 4. 10, 12. *Luke* 2. 11.

Reader, I have taken in enough, to shew the Marrow of the *Quaker*'s Divinity, and the Harmony of their Antient Testimonies: And they tell you, in a late Print, That God is the same, Truth is the same, his People the same, their Principles are the same, *&c. The People call'd* Quakers *cleared*, &c. p. 7. And in another, Our Principles are now no other than what they were, when we were first a People. *Primitive Christianity, &c.* p. 53.

Printed

Printed 1698. So that there needs no Comment; only for further Satisfaction, I refer to my former Books, *New* Rome *Unmask'd, and her Foundation Shaken*, &c. *New* Rome *Arraign'd, and out of her own Mouth Condemned*, &c. *Quakeriſm Withering, and Chriſtianity Reviving*, &c. *The Snake in the Graſs*, &c. *Satan Diſrobed*, &c. *Primitive Hereſie*, &c. and *George Keith*'s *Three Narratives*, and Mr. *Criſp*'s *Animadverſions*, &c. to avoid Repetition: Yet, leaſt thoſe Books may not come into ſome Hands which this may, I thought it needful to give theſe brief Hints, for Information.

Object. 4. But ſtill ſome may urge, What! Hath *W. Mead* no other Reaſon for his ſaying, *Fox*'s Journal was better than the Bible?

Anſw. I do not grant, that he hath any good Reaſon, that's far from me, neither do I know of any better; I know of ſome other, which with him may go far, which in brief are,

Firſt, *George Fox*'s Miracles, which he writ in his own Name, like thoſe of *Simon Magus*, *Acts* 8. 9, 10. *cap.* 19. 13. and certain Vagabond *Jews*, Exorciſts; but theſe lying Wonders came too late; ſome 20, ſome 30 Years after they were ſaid to be done; no Body knows where, nor when, nor who were cured, nor no Witneſs to atteſt the Truth thereof. Read *Fox*'s *Journal*, p. 167, 170, 171, 193, 27, 28, 407, 258, 70, 370, 371, 373, 592.

2*dly*,

2*dly*, Because *Fox* pretended, that God sent a Trooper to him whilst Prisoner in the House of Correction, as he sent *Saul* to *Annanias*, *Journal*, p. 45.

3*dly*, Because he (*Fox*) pretended he had Visions, as had *Ezekiel*, p. 69.

4*thly*, For that *Fox* pretended, that the Keeper of the House of Correction came Trembling to him, as the Goaler did to *Paul* and *Silas*, p. 37.

5*thly*, That he saw the Heavens open, as St. *Stephen* did, p. 47.

6*thly*, That he spake like an Angel in *Beverly* Church, the wonderful Things of God, p. 55.

7*thly*, That he was a Prophet like *Isaiah*, spake the Word, and it came to pass, p. 67, 78.

8*thly*, That he saw a Pool of Blood, and and a Channel of Blood, in the Town of *Lichfield*, p. 53. when there was not a drop of Blood, much less a Channel or a Pool of Blood, *&c.* However, by these and the like lying Wonders, † the *Quakers*, like the deluded *Samaritans* of old, are made to believe with *W. Mead*, That the *Journal* of *Fox* is a better Book than the Bible; and, that *George Fox*, as well as *Simon Magus*, was some great Man, even the Power of God; (see *Journal*, *Third Index*, under the Letter M.) and thereupon gave him Divine Attributes, due only to Christ, which *Whitehead* their Drudge, to help them at a dead lift, was forc'd to bring in his *Innuendo's*, to set forth the Intents of *Coale*,

† As more large in the *Picture of Quakerism*, Part 2d.

Coale, Eccles, &c. *Innocency againſt Envy,* &c. p. 18.

CHAP. VI.

Shews George Whitehead, *&c. their Hypocriſie. Anſwereth an Objection, Do not the* Quakers *maintain their own Poor? Their Uncharity thereby diſcovered.*

Reader,

I Am now upon a freſh, yet a neceſſary Subject; for as the *Quaker*-Teachers have cry'd down all Proteſtant Miniſters, as Covetous, Lovers of filthy Lucre, and thereby raiſed their own Fame, as the Prophets of the Lord, called forth from their own Country, and from their Father's Houſes; from both Riches, Honours and Preferments, to come with their Lives in their Hands, for the Good of Souls; this Noiſe I muſt confeſs went a great way with me in my young Years, and I know it doth with many: And therefore I think it needful to diſcover their Deceit in this particular, as well as to ſhew how far they maintain their own Poor; and, what they mean by thoſe Words, THEIR OWN POOR; for as their Hypocriſie is *Miſterium Maximum*, ſo it requires ſome

ſome Time and Skill to unfold it; in order to which, I ſhall thus proceed:

Object. 1. But ſay ſome, G. *Whitehead* printed F. *Bugg* a conceited Fool, one that cannot write true Engliſh, *Judgment Fixed*, &c. *p.* 233, 243. and alſo of little Credit: Likewiſe, that the Author of *The Snake in the Graſs* is a Neceſſitous, Malicious, Expulſed Prieſt, one who writes for his Bread, a Villain, a Venemous, Obnoxious, Sculking Vermin, *&c.* with abundance more of the like nature; *A Sober Expoſtulation*, &c. p. 2. *Primitive Chriſtianity continued*, &c. *and* G. W.'s *Letter to* G. Keith, *May* 3. 1698.

Anſw. Firſt, As to my ſelf, tho' I had not that Learning, which I am ſatisfied my Parents once deſigned, yet I thank God and my Parents, for affording me both a Competency of Learning and Judgment to deal with the *Quakers*, who are not over-learned, no, not G. *W.* when he came firſt amongſt us; witneſs his Book, *Jacob found in a Deſart Land*, *&c.* printed 1656. which I am ſure is ſo foreign from true School-Learning, that there is not in the whole Book one Page good Grammar-Engliſh, as well as ſome part meer Nonſence: Yet I will not call him Fool, nor yet nothing of a Scholar; for perhaps he might be then entered in his Accidence: And I will alſo grant, that ſince that, (having leiſure enough, and lived with his Feet under other Men's Tables, whilſt I was occupied in Trade and Worldly Buſineſs,) he has acquired

quired a greater degree of Learning; yet not ſo much neither, as always to write true Engliſh, as in his Letter to Mr. *Archer* is manifeſt; ſo that he might have paſs'd by my want of Learning, *&c.*

2dly, As to his Reflection on my Credit, when I came firſt amongſt the *Quakers*, I had ſufficient to live upon, and to maintain my ſelf in the rank I was brought up in; yea, to give, and not receive: At 16 Years old I had by my Grandfather an Annuity given me of 6 *l. per Annum*, until I was 21 Years old, and then Thirty Pounds *per Annum*, beſides what my Father gave me; and tho' I have met with many Loſſes, and that in divers Kinds, yet I thank God, who hath hitherto enabled me to maintain my Poſt, and to defend my Faith and Chriſtian Reputation againſt the Malicious Attempts of *G. Whitehead*, and his Confederates; beſides, *G. Whitehead* might have forborn, ſince moſt of my Loſſes have been by the *Quakers*, having had Eight or Nine break in my Debt, ſome paying nothing, ſome paying 5 *s.* in the Pound, ſome 2 *s.* 6 *d.* in the Pound. (*a*) I will mention one more, namely, *Tho. Plumſtead*, [Brother to *Francis Plumſtead*, at the *Croſs-Keys* in the *Minories*, *London*,] and ſtill an Eminent *Quaker*, living in *Ireland*, but no Conſcience he makes of paying me; and that it may appear true, I will recite the Note I have ſtill under his Hand, *viz.*

(*a*) Viz. *Enoch Barwick* about Two Years ſince, for 18 *l.* I had but 45 *s.*

May 12. 1676. *Reckoned with* Francis Bugg *of* Milden-Hall, *and all Accompts being then cleared, there rests due to* Francis Bugg *Sixteen Pounds; Four Pounds whereof is to be paid to him Six Months after the Date hereof, and the Twelve Pounds remainder not exceeding Four Years. Witness my Hand the Day aboveſaid,*

Tho. Plumstead.

However, he never had the Honesty nor Conscience to pay one Penny of it, which is now, *Interest* and *Principle*, between 30 and 40 *l.* and greater Sums than this, and of as Eminent *Quakers*, I can mention, if need be: But I understand the World so well, as not to make these things the Subject of my Discourse, nor did I ever mention any such thing in Print, only *G. W.* gives now Occasion for it.

3*dly*, As to the Author of the *Snake in the Grass*, &c. I am sensible *G. W.* does as much abuse him, (and indeed, what Opponent ever had *G. W.* that he did not abuse?) However, he has been, and still is, a Gentleman, a Man of great Learning and Piety, and cloathed with Zeal as with a Garment, for the Christian Religion, and well accomplished every way to display the Errours of the *Quakers*; and is preparing an Answer to

G.

G. Whitehead, wherein he (I believe) will trace him step by step, in all his crooked and by paths.

But *G. Whitehead*, I have not done with you yet; you tell us, in the History of your Call to the Ministry, saying, *The Lord hath called me from my Native Country, and from my Father's House, and from outward Riches, and the Honour of the World*, &c. *Jacob found in a Desart Land*, &c. p. 8. I do well remember, that when I came first amongst you, this was a great part of your Cant; as if you had been some Lords Sons, yea, Men of Breeding, Riches and Honour, and left all for the sake of Souls; when alas! upon a strict Enquiry, (of which I have not been wanting) I find you in this, as well as in almost every thing else, horrible Deceivers; for you left your poor Country for a Richer, and like *Yorkshire* Hostlers, are observed seldom or never to return thither again. You came from Penury to Plenty, from Labour and Toil to Ease and Pleasure; you came from your Father's poor Cottage, which I have been told by them that saw it, that it is not worth 50 *s.* to Houses worth 500 *l.* (a good Exchange, believe me;) and you were so far from being possess'd with outward Riches, that you came a poor Boy on Foot, and liv'd upon Alms amongst us, sometimes a Month here, Six Weeks there, more or less, as you could find Entertainment; the mean time, improving that little Learning

you had, as well as to instruct the Children in the Family. But *George*, thou left thy Honour too, how came that to pass? What Worldly Honour wert thou endued with? Was it to carry a Letter to a great Person sometimes for a piece of Victuals? Very well, I think that is as much as ever [during thy Dwelling in thy own Country,] thou didst arrive to; and for this, in time, thou hadst the Honour to send thy Servant, and ride thy self on Horseback, with a *London* Linnen-Draper riding before thee; and *John Kent*, worth some Thousands, (for ought I know,) riding behind thee, carrying thy Portmantle, and thy self, *George*, in the middle, like some Peer. Thus, *George*, instead of leaving thy Riches, thy Honour, &c. thou left thy Penury and Contempt; and by Deceit, like thy Brother *Sam. Cater*, who pretended he suffered 20 *l.* when he suffered not a Groat, but by that Pretence got 10 *l.* clear into Pocket: *Picture of Quakerism drawn*, &c. *p.* 106, to 111. at large. But HARK, *George*, I find you so deceitful, that I fear thou hast laid a Foundation, in this thy *Jacob found in a Desart Land*, (and with Design too,) to have thy Friends after thy Decease, when they collect thy Works, to magnifie thy Call to thy Ministry, out of thy Father's Country, for the sake of Souls; when alas! it was for filthy Lucre-sake, in leaving thy outward Riches; when alas! it was to get Riches and Honour.

Benjamin Antrobus.

Object.

Object. 2. But may some say, What, will the *Quakers* give such notorious Accounts of their Call to their Ministry? And are they generally of such a mean Abstract, and yet so advanced? Where is the Self-Denial they so often boast of? And why do they debase the Clergy, as a Tribe of Covetous Worldly Teachers? Since, if others be like *Whitehead*, none exceed the Quaker Teachers in Worldly-mindedness.

Answ. First, Well; to Answer this Objection, take *G. W.* for one Instance.

2*dly*, *Sam. Cater*, who was a poor Journeyman Carpenter, and when he led *James Naylor*'s Horse into *Bristol*, crying, Hosannah to the Son of *David*, and put in Prison, he was well acquainted with Vermin, Rags and Penury; however, 'tis believed he is worth now, besides Portioning out his Children, some Hundreds.

3*dly*, *John Kilborn*, another Journeyman Carpenter, as poor as either *Whitehead* or *Cater*, when they first set up for Speakers, now a Wealthy Man.

4*thly*, *William Bingley*, a poor Taylor, wrought for 4 *d.* or 6 *d.* a Day in the North, with *Tho. Denison*, or others, now a Rich Man.

5*thly*, *Samuel Wallingsford*, a Glazier formerly, but since a vast Rich Draper in *London*.

6*thly*, *Tho. Green*, a Mason, or Bricklayer, now a Man worth many Thousands.

7thly, *George Fox*, a poor Journeyman Shoemaker, died worth Abundance, and liv'd in as much Plenty as moſt Knights in *England*.

8thly, *Stephen Criſp*, formerly a poor Weaver, but died very Rich.

I have known moſt of theſe Eight Perſons near 30 Years, ſome longer, and ſetting the Glazier and Maſon aſide, which poſſibly might make up jointly 100 *l.* if need were, but the other Six, I do verily believe, was not all worth 100 *l.* unleſs they had ſold their Axes, Saws, Thimble and Needles, Beds, Stools, Shuttle and Awl: But ſuch is the Art of their Preaching, how much ſoever they decry Gifts and Rewards in others, that put what *Geo. Fox* and *Steph. Criſp* died worth, to what the other Six living [for ought I know,] together, and by the moſt modeſt Account that I can get, together with my own Eſtimation, their Eſtates thus got by Preaching, is not ſo little as Twenty Thouſand Pounds, but ſome think nearer Thirty Thouſand Pounds. Now then I dare engage to produce 500 Clergymen, whoſe Fathers were Men of Eſtates, who brought them up at Schools and Colledges with great Expence and Charge; and that ſince they came into the World, have been frugal Men, and liv'd as many Years in their Office of Preaching, and yet have not advanc'd their Fortunes to this degree. And yet to behold how their Books are fill'd with reproachful Language,

as

as well as their Sermons, against the Clergy, as a Tribe of Mercenary Hirelings, Lovers of filthy Lucre, Followers of *Balaam* for Reward, seeking their Gain from their Quarters, Greedy Dogs, *Babylon*'s Merchants, Covetous Devils, Thieves, Robbers: *A Brief Discovery of a threefold State, &c.* p. 5, 7, 8, 9, 10. Yea, says *W. Penn*, *And whilst the Idle Gormondizing Priests of* England, *run away with above* 150000 *l. a Year, under Pretence of being God's Ministers, and that no sort of People have been so universally thro' Ages, the very Bane of Soul and Body to the Universe, as that abominable Tribe; for whom the Theatre of God's most dreadful Vengeance is reserved, to all their Eternal Tragedy upon,* &c. The Guide mistaken, *p.* 18. And in the same Page he tells us, that the false Christians (meaning the Church-People) are more intolerable than *Heathens, Turks,* and *Jews*; saying, The equal Conversation of those Infidels should make both Priest and People blush. *(b)*

(b) And why not *Quakers* too?

But Mr. *Clapham* the Minister, against whom *W. Penn* writ that Book, says, *'tis a foolish thing to flatter the* Papists, Socinians *and* Quakers, *with the Hopes of Salvation, p.* 31, 32, 33. Upon which, Mr. *Penn* in his wonted career, first condemns the Clergy, then vindicates the *Socinians*; his Words are these, *If* [Pap. Socin. Quak.] *be defective, they owe it to the Idle, Lying, Covetous, Ignorant, and Murdering Spirit and Practice of*

the Priests, whose Interest it has ever been to enslave and obscure the People's Understanding;—it's not my Business to Apologize for Papists: *As for the* Socinian, *I know him to have Wit and Learning enough;—his Exemplary Life, and Grave Deportment, I must acknowledge to be very singular; and if his Cause receive no greater Foil than this Person's bare Reproaches, the discreet World will sooner acquiesce in the stronger Arguments of* Socinus, *and his quaint Adherents,* (c).

(c) *W. P.* Vindicate the *Socinians.*

Object. But may some object, If the *Quaker* Teachers be such thirsty Men, are they also charitable Men? We have heard, the *Quakers* maintain their own Poor.

Answ. I do not know many of their Teachers now, having been so long from them; but such of them as I do now know, and formerly have known, they were a sort of mercenary poor Men at their first Rise, (some few excepted) but very uncharitable in their Language; the World never produced the like since *Noah*'s Flood; and I know not, nor never did, that the Ministers of that People were ever given to Hospitality; but what they got, commonly they held fast, and beside, ungrateful to their Benefactors. I remember, I met one of them in *London*, (d) sometime since, and he was so Proud, being now grown Rich, that he would not speak to me, although I have entertain'd him and his Horse, yea, and Compa-

(d) *John Kilburn.*

nion too, at my House divers times, sometimes a Week together; yea, when he has been thin and thread-bare, I have taken him into my Shop, and at my own Charge have cloathed him: I will not say what I have done to others, both in Money and Cloathing; but thus much I will say, that 'tis the chargeablest Ministry this Day in *England* to some Particulars: For, as Mr. *Croese* well observes, they range all the Nation round, and come like Mice uncall'd for, and like Flies unsent for; and both for their Horses, Themselves, and their Companions, fall upon their Provision, Oats, Hay, *&c.* insomuch that I can say, the Ministry of the *Quakers* has cost me as much in Three Months time, nay, much more, than the Publick Ministry have cost me this Fifteen Years.

But as to their Hospitality and Charity, I never met with any of it: I remember, about Twenty Years since, my Wife had a mind to see *London*, and I went with her to visit *Tho. Green*, who as well as many others of them, made my House his Home when in our Country, yet he never invited me and my Wife to a Meal; nay, his own Kindred that have come to Visit him out of *Northamptonshire*, have scarce eat and drank at his House; but which is still worse, for I can now spare none, where a Discovery may be made of this false Ministry and deluding Teachers, I say worse, for his own Brother

Brothers and Sisters.

Brother *William Green*, who once was a chief Speaker amongst them; but, poor Man! he was a wet *Quaker*, and they put him by Preaching; the Man married, grew Poor, and notwithstanding his Brother *Thomas Green* was vastly Rich, and Application made to him time after time, yet he held a deaf Ear so long, until his Wife was forced to go to St. *Gregory*'s Parish for Relief for him, or else he might have starved, (e) for all his own Brother is worth many Thousands.

'Tis now judged he is worth 8000 *l.*

(e) I have been told, that he'll not allow his Horse Litter, but lets him lye on the bare Flint-Stones.

I shall give but one Instance more of this kind, and then tell you who are their own Poor, and who they think themselves obliged to maintain, *&c.*

The Instance is, touching *S. Cater*, whose Father was a poor Man, went about to sell Wings three for Two Pence, from Door to Door; but as you have heard, he by being a Preaching Quaker is grown Rich: Well, he has a Kinsman that lives at our Town, and takes Collection, a Sweep-Chimney; this poor Man, sometimes in the Summer-time, will go to *Littleport*, (f) *i. e.* about Eight or Ten Miles, to visit his Rich Cousin, his Father's Brother's Son; but when he comes there, I have heard him say, that they will not so much as let him come in; I will not say, but sometimes he may have gotten something, but very little: no, they have very little Charity to God's Poor, but their own Poor, and such as they so esteem; and thereupon look upon themselves obliged to main-

(f) Where *S. Cater* dwells.

maintain such as Merit their Charity, by Obeying their Doctrine, in Transgressing the known Laws of the Land, *viz.* such as are Sued and Imprisoned for Tythes, such as met in Defiance of the Statute, made 22 of K. C. II. Yea, if such could but make the Feoffees to the Fund at *London*, believe they did suffer, whether true or false, such were supplied: But if any one of their People happen to wear a 4 *d.* Lace on their Pinner, or pull off their Hat to a Magistrate, or break and violate the *Quakers* Laws, such are turned to the Parish: I know but one poor *Quaker* in our Town; it may be she is not so starch'd a *Quaker* as the rest; it may be she may say *Tou* instead of *Thee* and *Thou*, or some such small Defect: Well, tho' she be a poor Widow, with several small Children, and very Necessitous, yet she must starve, if our Parish did not sometimes relieve her; and for this Seven Years, I believe, she hath lived in a little House of mine, and the Town pays me her Rent: No, they only take notice of their own Poor, *viz.* such as are made poor through their Obedience to the *Quakers* unlawful Laws, or Laws against the Laws of the Realm.

S. Cox's Instance for one.

Milden-Hall.

I do not question but I have made the Friends angry; yet if they take the Boldness to stigmatize the Bishops, Magistrates and Clergy, and to reproach them with what is not true, why may not I tell them of their Faults? G. *Whitehead* wrote lately to G. *Keith*,

G. W.'s Letter to G. Keith, May, 98.

Keith, i. e. *I could further expose thee to thy Terror and Shame,* (g) *than ever I have done; for I have been very sparing towards thee, in comparison of thy many Abuses, Scorns and Injuries against me*, &c. But, *Canes timidi vehementius latrant.* An Account of the Children of Light, *&c. p.* 16.

(g) They'll tell you, they cannot seek Revenge.

I shall conclude this Head in the Words of *W. Penn* to the Clergy; and I shall only turn the Scales, and apply it to the *Quakers* Teachers, and hope it may be useful to their Hearers, as well as shew *Geo. Whitehead* thereby, how Injurious, Scornful, and Abusive, the *Quakers* have been to the Clergy, who never yet exposed them to Terror; but I thank God, *England* is not *Pensilvania*, where the *Quakers*, tho' they cannot Fine, Whip, Imprison, and Fight as *Quakers*, yet they tell you they can as Magistrates. The Words are these, *The Guide mistaken*, &c. *p.* 43. viz.

Tho' manifold are the Stratagems of Satan, that old Serpent, by which he does surprize the Immortal Souls of Men, with most deplorable Woes, yet there is none that proves so generally effectual as HYPOCRISIE; *it's his* Misterium Maximum, *a Study and Employment fit for none below the Form of his Arch-Angels; such make his archest Emissaries, and most subtile Meanders, sublime Devils, masqu'd with a Vizard of Sincerity, palliating themselves from what they really are, by seeming what as really they are not; outside-wash'd Platters, Wolves in Sheep's Cloathing, inside*

inside rotten, but outside whited Sepulchres; in short, the muddy Sensualist (h) refin'd to a counterfeit Fidelity; and Imitation of the Form of Godliness, the more unquestionable to Deceive; and securely to insinuate candid Apprehensions of his Purpose, who is the most impudent Despiser of his God, Destroyer of Souls, Contemner of Laws, Perverter of Truth, and Treacherous to the end; against whom the Sharpest Woes are denounced, and Punishments reserved to Eternity. Now how the *Quakers* (*i*) have rendred themselves obnoxious to the Corrector of a Hypocrite, has been my Business in this Chapter, and will be in the ensuing Discourse, farther to manifest, *&c.*

(*h*) *T. G.* and others knew *Crisp* to be a great Sensualist, if not an Atheist.

(*i*) *W. P.* apply it to the Clergy.

And thus have I, by answering these three Objections, shewed the *Quaker* Teachers their *Specialis regula triplex*, by which they are governed, *viz.* Pride, Hypocrisie and Covetousness, in which they all agree, in *Case*, *Gender*, and *Number*. I do grant, I have the Consent of some worthy Gentlemen in this my Undertaking; I also grant, I have met with Discouragement from some others of equal Worth and Merit, who are not so Apprehensive of the Danger of their Errors, both respecting the Church and State; but no Man hath been privy to, or viewed what I have wrote; and so I take it wholly upon my self, as what I think my self called to. And if *G. Whitehead*, or his Associates, should threaten me with Terrour, as they do *G. Keith*, for

for his Christian Testimony against their Vile Errours, I first let them know, they cannot bring me much lower than they have already done; next, that *I* am as willing to suffer Three Years and Four Months Imprisonment under their Rage and Fury, if God and the Government permit them to execute their Fury so far, as ever *I* was to suffer the like Term when amongst them, in *Ely* and *Wisbech* Goal; and whatever *I* thought then, and what Satisfaction *I* then had in my Sufferings, *I* have reason to believe, *I* have far more solid Reason for the Cause *I* am now upon; and therefore *I* shall not spare this painted Reason, but lay her bare to the View of her Lovers, let her Fret and Fume, Rail and Rage never so much; for as she have dealt by others, (*k*) by false Accusations without Mercy, so shall I, by a true and faithful Testimony from Matter of Fact, deal by her, without all Pity or Compassion: For why should *Jezebel* be suffered to Seduce the Nation undiscovered? Why should she Dialogue the Bishops, Contemn the Magistrates, Revile the Ministers of the Gospel, at their own ungodly Rate, without Contradiction? No, let *Gog* and *Magog* join together, yet shall there be War proclaim'd against them for ever, as long as the Sun and Moon endures.

(*k*) *Viz.* the Magistrates, Ministers, and People.

CHAP.

CHAP. VII.

Shews the manner of the Quakers *Yearly Meeting, or General Council; with the Uſe of it, and the Conſequences thereof.*

Reader,

BY way of Introduction obſerve, that as *I* begin my Entrance into the *Quakers* Church-Government, with the manner of their *ANNIVERSART SYNOD*, ſo *I* ſhall compleat the Diſcovery thereof in a diſtinct Chapter by it ſelf, touching their Yearly Meetings. For, as all Proceedings in our Courts of Judicature, in our Aſſizes, General Quarter-Seſſions, Monthly Meetings of the Juſtices of Peace, Commiſſioned by his Majeſty, are Authorized, and derive their Power from Acts of Parliament; ſo all the Proceedings of Monthly, Quarterly, Six Weeks, and Second-day Meetings of the *Quakers* Government, (which is a Government within the Government, and which is ſtill worſe, againſt the Government) derive their Power and Authority from their Yearly Meeting, where their Acts are made, their Orders are framed, and their Methods agreed upon, in a Parliamentary Way. And theſe in their Order, *I* ſhall briefly go through, beginning with their *YEARLY MEETING*, ſhewing their way and manner, and that part of their Buſineſs, which *I* ſtill remember when

when *I* was a Member thereof, and what elſe occur to my Memory, as well as by the beſt Information *I* can get; and ending with their YEARLY MEETING, ſhewing their Doctrine, by which they influence the Deputies ſent from all Parts of *England* and *Wales*, to agree in Council, to maintain their Ancient Teſtimony, *&c.*

As to the manner of their Houſe, and Meeting therein.

Firſt, They are Men choſen and deputed by all the Quarterly Meetings of the *Quakers* in *England* and *Wales*, and ſent up to *London*, to ſit in Council every *Penticoſt*, or *Whitſun-Week*, Annually, as the Repreſentatives of the Body of the People called *Quakers*; to which, there is reſort from *Scotland*, *Ireland*, *Holland*, *Penſilvania*, *Eaſt* and *Weſt-Jerſey*, *Maryland*, *Long-Iſland*, *Road-Iſland*, *Virginia*, *Carolina*, *Friezland*, *Antego*, *Nevis*, *Dantzick*, *Germany*, *Holſtein*, and all other Places where-ever they have got footing; *London* being the *Quakers* Metropolis, as *Rome* is in *Italy*, where they hold their general Rendezvouze from all Parts of the World, *(l)* to Negotiate their Affairs, Settle their Orders, Confirm as well as Make Decrees, Erect Canons, Repeal, not verbally, yet virtually, ſo far as their Power reaches, all Acts of Parliament which ſuit not with their *Light within*, which is the Higher Power,

(l) A notable way of Intelligence, and how to eſpy the Weakneſs of every Country, as well as their own Strength.

Power, to which, together with the Body, (*m*) absolute Obedience is required, and Submission expected, nay, decreed; for to the *Light* (say they) all Power in Heaven and Earth is committed, and from whose Sentence there lyes no Appeal. *Jos. Coale's* Works, *p.* 93. *Smith's* Primer, *p.* 13.

(*m*) See the Fifth Chap. the *London* Edict, 1666.

Secondly, As to their Convocation-House, it is situate, and being in *White-Heart-Court* in *Grace-Church-Street*, *London*, where there is a very large Room four square, with a very large Table, which is covered in Convocation-time with a curious Green Carpet; about which may sit Forty or Fifty of the Principal Men; their President being their *Light within*, which is to speak thro' some or other infallibly, and so to be taken, *&c.* and round about there are Seats set one above another, like the House of Commons, where may convene about Six Hundred; and their Speaker being below, they can all hear him, and he them, with Ease and Delight.

Thirdly, When this is done, (the Doors being well secured, *i. e.* either lock'd and barr'd, or else Two or Three lusty Fellows to keep Guard) then the Clerk opens his Bags, and takes out his Books, opens the black Roll, and calls over all the Quarterly Meetings in *England* and *Wales*, and the Names of the Deputies; and is as careful to see that none be wanting, as *Jehu* was, who said, *Call unto me all the Prophets of* Baal, *let none be wanting*, 2 Kings 10. 19.

This done, they proceed to examine, first, the State of their own Affairs, next, that of the Nation, which any way affects them.

First, As to their own Church Affairs; it is to see that none Preach contrary to their Antient Testimony; if they do, they Excommunicate them, and Expel them out of their Unity, as in the Case of *Geo. Keith*; which, in regard it is made so Publick by several printed Books, particularly his Three Narratives, I think I am the less concerned to be particular on that Head; as *First*, To shew how they Summoned him to appear before them Day after Day, I think 10 or 12 Days together, where G. *Keith* as readily appeared, as *Luther* did at *Wormes*; (*n*) and when they could not make him truckle, but that he manfully stood his Post, they then cast him out as a Troubler of their *Israel*, and called him Apostate, one separated from the Holy Fellowship of the Church of Christ, and one not fit to Preach and Pray in their Meetings, in that unreconciled Estate, until by a Publick and Hearty Acknowledgment of his Offence, and Condemnation of himself therefore, he return to Mother-Church, *&c.* as by the Words of his Excommunication, bearing Date *May* 17. 1695. may more fully appear. Thus then is their Boldness manifest, *First*, In presuming to Summons the King's Subjects to appear before them; and then to Interrogate them, Sentence and Condemn them; yea, and that too, for holding no

(*n*) And there was as much need for him; for *New-Rome* is as fatal, and as dangerous to the Protestant Interest, as her Elder Sister.

no other Articles of the Chriſtian Faith, than what every Orthodox Church holds. *Secondly*, That he is an Apoſtate, whilſt no matter of evil Fact, or falſe Doctrine, they could lay to his Charge; I ſay, this is bold in Fact.

I will not deny, but that Diſſenters have ſometimes admoniſhed ſcandalous Walkers; and if they have perſiſted therein, to the Scandal of their Church-Society, rejected them, *&c.* But I deny that any, whether Presbyterians, Independants, or Baptiſts, ever yet took upon them to call a General Council, and then, and there aſſume an Authority to call before them the King's Subjects, examine, try and judge them Apoſtates, for differing from them in Matter of Faith and Doctrine, eſpecially when *G. Keith* held no other Articles of the Chriſtian Faith, than all ſound Proteſtants hold. This then is a Figure of their Church-Government, reſpecting the Doctrinal Part thereof.

Next, As to their Interfering with the Government, and their calling in queſtion Acts of Parliament, and abſolving their Hearers from their Obedience to them; if this can be made appear, I think 'tis worth noticing, the dangerous Conſequences thereof are ſo Many, and ſo Pernicious. And,

THEREFORE obſerve, what *W. Rogers* wrote, in Anſwer to an Objection, Whether it were lawful or no to pay Tythes, if the Supream Powers command it? *&c.* *The Chriſtian Quaker diſtinguiſhed from the Apoſtate,*

state, in five Parts. Part 2. pag. 43. Printed 1680.

Anſ. *We are ſo far from condemning all thoſe who freely pay them, (and not by Conſtraint) that we look upon it the Duty of all profeſſing Chriſtianity, to contribute towards the outward Maintainance of ſuch whom they uſually hear, and account to be the true Miniſters of Chriſt, in caſe they have need; and if the Charity of any ſhould be ſuch, as to beſtow upon them one Fifth Part, inſtead of a Tenth, far be it from us to condemn it,* &c.

This Book did ſo ſtartle the *Foxonian Quakers*, that *Tho. Elwood*, one of their beſt Tools, wrote an Anſwer to it; and fearfully complains of this extenſive Charity of *W. Rogers*, and the Diſſenting *Quakers*, called *Storians* for Diſtinction, *&c.* ſaying,

In this Anſwer (ſaith Ellwood*) you diſcover an Error of Judgment, otherwiſe you would not be ſo far from Condemning all thoſe who pay Tythes freely as you ſay you are:* FOR TRUTH ALLOWS NO PAYMENT OF TYTHES AT ALL, UNDER THE NEW COVENANT, BUT CONDEMNS IT: *And ſo would you alſo, if your Hearts were right in Truth:* THEY *who* PAY TYTHES *do* THEREIN *uphold a legal Ceremony abrogated by Chriſt, and* THEREBY DENY CHRIST *to be come in the Flesh, which* IS

a MARK *of* ANTICHRIST, 1 John 4. 3.

(o) *However, whether you condemn or approve it, the faithful Followers of the Lamb see and discern this Spirit, the Nature of it, and the End it tends to, which is downright* RANTERISM. An Antidote against the Infection of *W. Rogers*'s Book, p. 78.

(o) *This Proof of* Tho. Ellwood's *out of* 1 John 4. 3. *is like many of their Proofs, for there is not a word of Tythes, or that it is a mark of Antichrist to pay Tythes.*

Again, *p.* 139. poor T. *Ellwood* makes a sad Complaint, of some that had been convinced Ten, nay, some Twenty Years, and yet can pay Tythes without any Acknowledgment of Evil therein: (p) *Is it not savoury Language,* (*says* Ellwood) *for such to say, I must stay until I be convinced? Can such as see not such manifest Evil,* (q) *be said to be faithful?* &c.

(p) *See what a sad thing it is to break one of* Fox's *Commandments.*

(q) *Possibly the poor Men had not seen* G. Fox's *Commandments, or at least not well conn'd them.*

Well, these Differences grew high, and very difficult to decide, but in time the Matter came up to the Terms of *W. Rogers*'s Objection, *viz.* the *SUPREAM POWER*, continued the Payment of Tythes, in that very Act of Parliament, by which the *Quakers* claim their Toleration; and therefore 'tis worth the while to see how the *Quakers* take this very Act of Parliament, and bring it to their Light, which is (say they) the Higher Power, all Power in Heaven and Earth being committed to it; *Smith*'s *Primer*, *p.* 134. *Jos. Coal*'s *Works*, *p.* 93. and how they nullify make void, and repeal that Part of it relating to Tythes, Repairs of Churches, &c. *viz.* so far as it concern the *Quakers*:

Anno Regni Gulielmi & Mariæ Regis & Reginæ, Angliæ, Scotiæ, Franciæ & Hiberniæ, primo May 24. 1698. *this Act paſſed the Royal Aſſent.*

№ 308. *Provided always that nothing herein contained, ſhall be conſtrued to exempt any of the Perſons aforeſaid, from paying of Tythes, or other Parochial Duties, or any other Duties to the Church or Miniſter, nor from any Proſecution in any Eccleſiaſtical Court, or elſewhere, for the ſame.*

Well, after much ſtruggling between the *Foxonian Quakers* that hold it Antichriſtian to pay Tythes, tho' voluntarily paid; yea, a compleat Denial of Chriſt to be come in the Fleſh, quoting 1 *John* 4. 3. yea, downright Ranteriſm on the one Hand; and the *Storian Quakers*, who held it lawful to pay, if the Supream Power gave it them; nay, not only the Tenth Part, but even the Fifth Part, if the Party thinks his Miniſter want it: I ſay, great Strugglings, and Writings, and Diſputings, were on both Parts, about this ſo nice a Point, and ſo neceſſary to be decided: Wherefore at a Yearly Meeting held at *London*, *June* 1693. and by the Authority of the ſame, it was thus, amongſt other things, Enacted:

And

And therefore, that all due and godly Care be taken againſt the grand Oppreſſion and Antichriſtian Yoke of Tythes, that our Chriſtian Teſtimony born, (r) and greatly ſuffered for, be faithfully maintained againſt them in all Reſpects, and againſt Steeple-Houſe-rates: —That Friends at all their Monthly and Quarterly Meetings, be reminded to call for the Record of the Sufferings of Friends, to ſee that they be duly gathered, truly entered and kept, and accordingly ſent up (to London*) as hath been often adviſed, both of what Tythes, &c. are pretended to be due, and for how long a time, and the time when taken, and by, and for whom, and what Goods are taken, and the Value thereof, as well thoſe not exceeding, as thoſe exceeding the Sums or Quantities demanded, (it being a Suffering for both for Truth-ſake;) they being in theſe Particulars found defective and imperfect in divers Counties, which is an Obſtruction to the general Record of Friend's Suffering: And* THEREFORE, *the Monthly and Quarterly Meetings are adviſed to take more Care for the future, that all Friends Sufferings for Truth-ſake, may be brought up (to* London*) as* FULL *and* COMPLEAT *in* ALL *Reſpects as* POSSIBLE *may be.*

(r) Soft Words, and hard Names mixt.

This, Reader, you ſee, That this Act of Parliament being brought to the *Quakers* Light, the Higher Power, it is condemned as a *GRAND* Oppreſſion, and an *ANTI-*

CHRISTIAN YOKE of Bondage, suitable to the Doctrine of *Fox*, *Journal*, p. 400, to 478. R. Pye, *The Antient Test.* p. 2. T. *Ellwood* and *Barclay*, *The Anarchy of the Ranters*, &c. p. 42. Ellwood's *Antidote*, p. 78, 139.

But still there is another Clause in the said Act of Parliament above recited, which they take as little Notice of as that of Tythes, *viz.*

Provided always, and be it Enacted by the Authority aforesaid, That if any Assembly of Persons, dissenting from the Church of England, *shall be had in any Place for Religious Worship, with the Doors lock'd, barr'd, or bolted, during any time of such Meeting together; all and every such Person or Persons that shall come to, and be at such Meeting, shall not receive any Benefit from this Law, but be liable to all the Pains and Penalties of all the aforesaid Laws recited in this Act, for such their Meeting, notwithstanding his taking the Oaths, and his making and subscribing the Declaration aforesaid.*

Another Instance I may recite, to shew the Presumption of the *Quakers*, in their Yearly Convocations, *viz.*

In the xxii of K. *Charles* II. there was an Act of Parliament made, Entituled, *An Act to prevent and ſuppreſs Seditious Conventicles:* In which it was ſaid,

Be it Enacted, &c. *That if any Perſon of the Age of Sixteen Years, and upward, being a Subject of this Realm, at any time after the 1enth Day of* May *next, ſhall be preſent at any Aſſembly, Comenticle, or Meeting, under Colour and Pretence of any Exerciſe of Religion, in other manner than according to the Liturgy and Practice of the Church of* England, &c. *at which there ſhall be Five Perſons or more Aſſembled together, over and beſides thoſe of the ſame Family*, &c. *ſhall ſuffer thoſe and thoſe reſpective Fines*, &c.

Now tho' it be well known, that the Exerciſe of the *Quakers* Religion is not only otherwiſe than according to the Liturgy, but directly contrary to it, yet all muſt be Perſecution that limit them: As firſt, the Liturgy teach the Practice of the Ten Commandments, the Lord's Prayer, and Apoſtles Creed, which the *Quakers* have not the leaſt Shadow of, either in their Meetings, or in their Families; the Church Liturgy teach the Sacraments of Baptiſm and the Lord's Prayer, together

gether with Confession of Sin, which the *Quakers* reject as Idolatrous and Superstitious. See the *Picture of Quakerism*, p. 94, to 100.

Well, no sooner did this Act take place, and some did forbear meeting in this Riotous manner, but their Preachers came thro' the Nation, and gave out their Epistles or Mandates, commanding, rather than exhorting the People, to meet in great Numbers, in spite of Law and Law-makers; I receiv'd many Letters to that Purpose, one whereof I may recite, to shew, how presumptuous they were, in Summoning the King's Subjects to meet and transgress this Law, which allow'd a moderate Tolleration, considering how Retrograde their Religion runs to all Instituted Religion. For there might Four meet, besides those of the same Family; and 'tis probable, that many Families have 12 or 15 in a Family. Here then might have been Satisfaction, to such as only mean to meet for their more private Edifying, either by Reading or Expounding some Portion of the Holy Scriptures, and which is practised by the users of the Church Liturgy; but alas! this was too mean, too low and contemptible, for these proud Boasters to submit to. The Letter is as followeth, *viz.*

This

This for Joshua Bangs. †

† Poor *Joshua* felt the weight of their Entertainment, as well as *Ben. Antrobus*, and many others.

Dear Friend,

BY this thou may'st know, that God willing, [Jonathan Johnson *and I do intend to be at* Milden-Hall *Meeting the next First-Day, and shall be glad Friends* GENERALLY *may know thereof, that we may have a good* LARGE MEETING; *I mean, Friends that are afar off in the Country.* R. S.

The like I had from *John Hubbard*, and others, to appoint Meetings for *Geo. Whitehead*, and others, tho' often therein precaution'd not to mention the Names of the Speakers; no, they must go like disguis'd *Ahabs*, and the poor silly Sheep must suffer for them, and their own Transgressions too; insomuch, as that in the Loss of 19300 *l.* by Fines and Distresses, our Teachers never lost 50 *l.* where they were Strangers, and they had more Wit than to Preach at home where they were known. Well, but as these Letters, as well as their common Practice, was bottom'd upon an Edict made at a Yearly Meeting, which both repeal'd this Law, respecting the *Quakers*, who adhered to them as the Higher Power, alienated their Obedience from the Magistrates, and the Laws of the Land: Which Edict is as followeth, *viz.*

Con-

Concerning our open Teſtimony by Publick Meetings, in Times of Sufferings.

That as it hath been our Care and Practice from the Beginning, that an Open Teſtimony for the Lord ſhould be born, and a Publick Standard† for Truth and Righteouſneſs upheld in the Power and Spirit of God, by our open and known Meetings againſt the Spirit of Perſecution, that in all Ages hath ſought to lay waſte God's Heritage; and that only thro' Faithfulneſs, Conſtancy and Patience, Victory hath been, and is obtained: SO IT IS OUR ADVICE and JUDGMENT, That all Friends gathered in the Name of Jeſus, keep up thoſe Publick Teſtimonies in their Reſpective Places, and not DECLINE, FORSAKE or REMOVE their Publick Aſſemblies, becauſe of Times of Sufferings, as WORLDLY, FEARFUL, and POLITICK Profeſſors have done, becauſe of Informers, and the like Perſecutors: For ſuch Practices are not ſuitable*

† High boaſting Words; but the Snake lay in the bottom, *i. e.* Diſobedience to Authority, their Light being the Higher Power.

* Meaning their Light, in oppoſition to the Doctrine and Practice of the Apoſtles, and all Chriſtian Churches, as well as againſt the Commands of Jeſus of *Nazareth: Go, teach all Nations Baptizing*, &c. *Do this in Remembrance of me*, &c. *When you Pray, ſay, Our Father*, &c. *Forgive us our Sins, for*, &c.

Read *Luke* 11. 14. *Matth.* 28. 19, 20. *Luke* 22. 19. *John* 1. 8. *Pſal.* 38. 18. 50. 15. 51. 1, 2, 3. *Iſa.* 64. 6. *Lam.* 3. 20. *Job* 7. 20. *Prov.* 20. 9. *Eccleſ.* 7. 20. *Nehem.* 1. 6. 1 *Tim.* 1. 15. *Dan.* 9. 4, 5, 20, 23.

See *Piſt. of Quak.* p. 63, 69, 70.

ſtent with the Nobility of the Truth, and therefore not to be owned in the Churches of Chriſt.

Subſcribed by,

London, the 23d. of the Third Month, 1675. *G. Whitehead, W. Penn, Tho. Salthouſe, Al. Parker, Jo. Burnyeat, St. Criſp.*

Thus have I given two Inſtances, as particular Demonſtrations, That as their Books teach, ſo their Practice confirm it: That their Light is the Higher Power, to which they require Obedience, contrary to the Practice of God's Saints and Servants in all Ages, where nothing that is ſinful (and ſo againſt the written Word of God) is commanded. Read *Mat.* 22. 21, 1 *Pet.* 2. 13, 14, 17. *Rom.* 13. 1, 2, 3. *Tit.* 3. 1. See *Tindal*'s Works. *i. e.* The Obedience of a Chriſtian Man, *&c*, *p.* 111. and compare theſe Holy Sayings with their Practice, unleſs where Idolatry or Things ſinful are commanded, and then 'tis better to obey God than Man; but this the *Quakers* could never produce: But as they thus ſlighted and trampled upon the Government, ſo did their great Apoſtle glory in it, ſaying, *He did not heed a Cart load of Warrants.* Journal, p. 278.

And now I ſhall briefly run through ſeveral of their other Methods and Ways at their Yearly Meeting, reſerving their Doctrinal Part, which ſupport and influence them, to a diſtinct Chapter by it ſelf.

Firſt,

First, They oft refer to their last Yearly Epistle, that the Contents of it be seriously reminded in all Monthly and Quarterly Meetings, but not a Word of Scripture referred to therein, as their Rule of Faith and Practice.

2dly, Against that grand Oppression and Antichristian Yoke of Tythes; yea, Antichristian in the Law-maker, in the Payer, and in the Receiver.

3dly, Against the paying of Churchwardens Rates, by which we have much Trouble in the Country, otherwise things might be easie; but from this Fountain spring their Antimagistratical Practices.

4thly, That all their Sufferings may be brought up to *London*, in order for a Martyrology, both full and compleat, that nothing may be wanting, to reproach the Magistrates, and extol their own Sufferings, which they are not already asham'd to say, are Greater and more Unjust than in the Days of Christ's Apostles, the Ten Persecutions, and all the Massacres, for the Name of Christ; see *Burrough*'s Works, *p.* 273. tho' many of them are meer Shams, as in the Case of *Sam. Cater*, who pretended, and got it Recorded, that he suffered 20 *l.* for Preaching at *Pakenham* in *Norfolk*, altho' he never did for that Meeting suffer a Groat; yet for that Pretence had 10 *l.* sent him out of their *London* Exchequer or Fund: And yet this is not the whole of this grand Cheat; but Nine Years after he printed a Book, intituled, *The Lamentable*

mentable Cry of Oppression, &c. p. 14, 44. wherein he had the Impudence still to complain of Sir *Christopher Colthorp*'s Injustice and Persecution, concealing his having his Goods again, and 10 *l.* to boot: And by this their Chronicles, they so much boast of, may be measured.

†† Yet no Chronicle appears: What, are they asham'd of their Sham-Sufferings?

5*thly*, Against their People using Guns in their Ships; which in 1693. when this Advice was given, His Majesty had need of such as would Fight, *&c.* But tho' the *Quakers* in *Pensilvania* can Fight as Magistrates, yet they cannot Fight as *Quakers*; and 'tis not time yet to throw off their Coats of Quakerism, and put on the Robes of Magistracy.

6*thly*, To receive Applications, Epistles, and Embassies, from the Foreign Parts beyond the Seas, mentioned in the former Part of this Chapter, and grant them Orders, Edicts and Laws, for the governing themselves in Subjection to their Light, the Higher Power, especially when met in a Body, as the Epistle, *Anno* 1660. before recited shew.

7*thly*, To refer the Sufferings of their own Poor, *i. e.* such as by breaking the Laws, lying in Goal for Non-payment of Tythes, *&c.* For otherwise, tho' their own Brothers, they may starve e're they'll take any charitable notice of them; or of a Woman that wears a Lace of a Groat on her Head, or a Man that puts off his Hat; no, many of these are God's Poor, but the Quakers Poor are of another sort; and they having merited the Quakers Kind-

Nay, Fathers, as in the Case of *T. Ellwood*, who suffer'd his Father to go from Door to Door, as *John Rance*'s Relation is.

Kindneſs, by obeying their Laws: Theſe are plentifully rewarded; ſo that what they call their Unity, is rather a Confederacy, which ought to be noticed.

8*thly*, They take care, that all their Erronious Books may be diſperſed by all their Monthly and Quarterly Meetings, for the ſpreading of Truth, but not a word of diſperſing the Bible; however, it may ſerve for a Motive to our Clergy, for to take Care to Diſperſe ſuch Books as diſcover the Quakers Errours and Hypocriſies; the Neglect of it has been very hurtful.

9*thly*, They every Year order a Committee to be choſen, to view the Accounts, and to examine the State of their Caſh, *i. e.* the Quakers Exchequer, which ſome ſay now run over: They likewiſe nominate their Feoffees for the time being, who by the Order of their Superiors, give out ſometimes 5 *l.* ſometimes 10 *l.* ſometimes 20 *l.* at a time to their Preachers; and ſuch as have been ruin'd for Non payment of Tythes, and the like; the Feoffees for *Anno* 1693. were *W. Crouch*, *J. Staploe*, *W. Macket*, *W. Chandler*, *W. Beech*, and *Nath. Marks*.

10*thly*, They give their Deputies freſh Orders, to bring (or ſend) up the Sum-Total of each County's Collection, for the Relief of their Suffering-Friends, *viz.* ſuch as have ſuffered againſt Tythes, *&c.* that ſuch as Preach up *G. Fox*'s Commandments, Orders and Precepts, may not loſe their Reward.

11*thly*,

11*thly*, *George Fox* had a Saying in their Yearly Meeting worth noting; *Pensilvania* had Experience of it; and when they get Power, *England* may also; *viz. I do not like (said* Fox*) the Words* LIBERTY OF CONSCIENCE, *for there is no Liberty out of the Power: What! Liberty to the Episcopals; no. What! Liberty to the Presbyter; no. What! Liberty to the Independant; no. What! Liberty to the Baptist; no. No Liberty out of the Truth.* Spirit of the Hat, *p.* 18. And for further Evidence, that they are against Liberty of Conscience, *R. Hubberthorn* and *Ed. Burroughs*, Men of Note amongst them, in an Answer to the Baptist's Declaration, wherein they did declare themselves against an Universal Toleration of all Miscarriages, whether in things Civil or Religious; nor are we for tolerating Popery, nor such as speak contemptuously of our Lord Jesus Christ, nor any that deny the Holy Scriptures to be the Word of God; and yet we are not against tolerating Episcopacy, Presbytery, or any stinted Form, *&c.* Now hear these two Eminent Doctors of the *Quakers* Answer. *What Confusion is here! you will not tolerate Popery, nor any that worship a false God, nor that speak Contemptuously and Reproachfully of our Lord Jesus Christ, nor that deny the Holy Scriptures to be the Word of God; and yet you are not against tolerating Episcopacy, Presbytery, or any other stinted Form: Why will you not*

tolerate Popery as well as Epiſcopacy? And why will you tolerate the Book of Common-Prayer amongſt the Epiſcopals, and not the Maſs Book amongſt the Papiſts. ſeeing the Maſs was the Subſtance out of which the Common-Prayer was extracted? Here is nothing but Partiality, to tolerate one thing, and not another of the ſame kind. &c. R. Hubberthorn's Works, p. 228. Edw. Burrough's Works, *p.* 615. Thus then does it appear, what Friends the Quakers are to Liberty of Conſcience, and how kind they were to Epiſcopacy in 1659. and they are the ſame ſtill; they tell you they are not chang'd; and you may believe them, ſince they have given ſuch a plain Demonſtration thereof in *Penſilvania*, where they have both Fined, Whipp'd, or Impriſon'd *George Keith* and others, for holding the ſame Faith, and Preaching the ſame Faith that the Epiſcopalians hold and teach.

12*thly* and *laſtly*, And what I have heard with my Ears, That *George Fox* hath exhorted this Meeting, that when they return to their reſpective Habitations, that ſuch in each County, as had moſt Intereſt, and thereby the moſt Influence on the Members of the Houſe of Commons, ſhould reſort to them, and work upon them, *&c.* And I do ſay, that the whole twelve Inſtances I have named, are not more Poli-

And when at the Houſe, they ſtill, by all the Intereſt they have, make freſh Suits, they have their Emiſſaries wait continually, to ſee what comes out; they are quick at their Anſwers; and a Fund or Common Bank to maintain all; none like them but the Jeſuits.

Political than this one; for ten to one if ſome Quaker be not himſelf, or ſome of his Kindred, ſome way related, either to the Members of Parliament to ſerve for that County or Burrough, or to ſome of his Friends; or ten to one if ſome *Quakers* do not deal with him, or ſome near him, or is Tenant to him, or ſome of his Friends; if then ſome one, or any of theſe, or all concur, then there is Application made to him time after time; and moſt Engliſh Gentlemen are apt to be kind, and they not knowing the Craft and Subtilty, beſides the Deſign of this People, are apt to tell them, *Well, if I can do you any Good, conſiſtent with a National Good, I ſhall not be againſt it*: And if they meet one that is reſolute, and from a Knowledge of their Erroneous Principles, and how that they are Enemies, and implacable ones too, to all Inſtituted Religion; then they will fawn upon him, and flatter him, (as they did Coll. *Goldwell*,) and deſire him to ſtand Neuter, *&c.* but thanks be to God, the Parliament and whole Nation begin to ſee them, and grow every Day more ſenſible of the Tendency of their Pernicious Principles.

Some Inferences from the Seventh Chapter.

IS it ſo, that the *Quakers* hold their Anniverſary Synods, and General Councils, thus Publickly in the View of the Nation, without the King's Letters of Licenſe, or In-

ſpection, or Patent, which is more than the Biſhops of the Eſtabliſh'd Church have Power to do? How then does it concern the Legiſlative Power, to take notice of it, that in time they may prevent the Danger of it? Is it ſo, that their Light is the Higher Power, to which every Soul is to be ſubject, and all Laws vail? *Rom.* 13. 1, 2, 3. 1 *Pet.* 2. 13. *Tit.* 3. 1. Let us then begin to remember, how zealous our Kings and Parliaments have been, ever ſince the Reformation, againſt ſuch as adhered to a Power ſuperior to the King, Lords and Commons, which our Proteſtant Divines have held to be the Higher Powers, and which we are commanded, (by the Apoſtles) to ſubmit our ſelves. Now any People that adhere to a Foreign Power to be Supream in *England*, beſides and above that of *KING*, *LORDS*, and *COMMONS*, (who, under God, are the Higher Powers,) are to be ſuſpected to undermine the Government, whether they mean the *POPE* of *ROME*, or the *QUAKER LIGHT* in their *BODY* Aſſembled in *COUNCIL*, (the latter being the moſt dangerous, becauſe not ſo obvious;) and thereupon ought to be prevented from holding ſuch Councils, with Doors lock'd, barr'd, or by a Guard of Men ſecured, that none can go in to obſerve their Tranſactions: Again, is it ſo, that the Quakers are againſt Liberty of Conſcience, and that they would as freely tolerate Popery as Epiſcopacy? † *&c.* What Reaſon is there then

† Yea, ſee their Antient Teſtimony in *R. Hubberthorn's* Works, p. 229. *Anno* 1659.

then for the Quakers to expect, much leſs to preſume, to take the Liberty, (under an Epiſcopal Government) to hold theſe Convocations without Licenſe, which no other Diſſenters either ask, deſire, or pretend to; nay, what the Biſhops themſelves, of themſelves, without the King's Licenſe, can do?

Yet to the Quakers own Confutation, ſee their Book, *The Weſt anſwering to the North*, &c. p. 80. viz. *Any Party of Men, under a Government, to make Laws, not being lawfully Authorized ſo to do, for the binding of others, and thereunto to require Obedience, is a ſetting up of themſelves above the Law, and treading it under their Feet, and rendering them whom they ſo bind, Slaves and Vaſſals; and ſo is* TREASON, &c.

Thus then is it apparent, that what is in others Treaſon, they themſelves practice in the Face of the Government.

For nothing is ſecret, that ſhall not be made manifeſt; neither any thing hid, that ſhall not be made known, and come abroad, Luke 8. 17.

CHAP. VIII.

Shews the Executive Part of the Quakers *Laws and Government, in their Monthly and Quarterly Meetings.*

I Join the Uſe and Service of their Monthly and Quarterly Meetings together, for Brevity-ſake; as alſo, becauſe they are much the ſame in all Reſpects, only the Monthly is inferior to the Quarterly; becauſe in one County there may be three or four Monthly Meetings, much like Juſtices Monthly Meetings, where the Party offending need not be Concluded, but entering his Recognizance to appear at the Quarter-Seſſions, he may have a more full Hearing; ſo it is with the Quakers, he may Appeal from the Monthly to the Quarterly Meeting: This I know very well, not barely becauſe I was Clerk in theſe Meetings many Years, but alſo during my Controverſie with *Sam. Cater*, I Summon'd him firſt to the Monthly Meeting; and when I found no Juſtice, I Appeal'd from that to the Quarterly, and indeed from the Quarterly to the Yearly; and ſo twice or thrice round, as I remember: For it was the greateſt Tryal that ever was amongſt them, in regard it ſtruck at the Miniſtry, *viz. WHETHER THEY OUGHT NOT TO TELL THEIR NAMES AND HABITATIONS,*

AND THEREBY SET THEMSELVES IN A LIKE SUFFERING CAPACITY WITH THE HEARERS, † &c. since they advised us to be valiant, and give up all? *&c.*

But to the Matter:

When we came together, which is commonly 9 or 10 a Clock, then we sat awhile together Silent, unless we have a Teacher with us, and then it may be we may have a short Exhortation to keep to our Antient Testimony; * so then the Doors being secured, they proceed after this manner: The Clerk calling over the Meeting, I mean the particular Meetings of every Town, which possibly may be Forty Towns, more or less, *viz.*

Clerk. Come Friends, How is it as to your Town of *Littleport?*

A. and *B.* [For there is to be two appear from every Town,] Things are pretty well with us, only *D. E.* is married with a Priest.

Meeting. Aye, How came that to pass? Did you not perceive his Relapse from the Truth, and the Order of it, till he made such a Revolt as to become an Apostate?

A. B. Truly we found he declin'd, and some Friends in our Town spoke to him, and warn'd him of the Danger of it, but all would not do.

† At large in my Book, *The Painted Harlot both Stript and Whipt*, &c. And the Postscript, stiled, *Reason against Railing*, &c.

* i. e. *George Fox*'s Commandments, and some other things, which in the next Chapter you'll hear of.

Meeting. Well, let some Body be ordered to go to him, and admonish him; if he Repent, and acknowledge his Fault, and confess to Truth, †.

† *i. e.* To them; for if he confess his Fault to them, they Absolve him, and all's well again.

Clerk. How is it at your Town of *Milden-Hall?*

A. B. Things are pretty well with us; but *Francis Bugg* still continues his Writing against Friends: And he being examined by *Samuel Fulbig*, whether he owns *W. Rogers*'s wicked Book? (Which admits of Liberty of Conscience to pay Tythes, or not; to marry with a Publick Minister, or not;) and he owns it: And therefore we must take Care about him, for he does much hurt to Truth, and lays Stumbling-Blocks in the way of others.

Meeting. Course, we know not well what Course to take with him; he will neither lead * nor drive †: Indeed we have suffered him too long Clerk in this Meeting; but he may thank *R. S. J. A. E. L.* and some of you his Friends, or else he had been excluded long since, for his very owning *W. Roger*'s Book, which admits of a voluntary Payment of Tythes; which, as our dear Brother *Ellwood* saith, is a Mark of Antichrist, a Denial of Christ come in the Flesh, yea, downright Ranterism, *Antidote, p.* 78. 139. But notwithstanding, thro' such Arguments as *W. Rogers* use, we have by woful Experience seen, that some have been convinced Ten, some Twenty Years, and yet can pay

* Into blind Conformity.

† Into an Implicite Faith.

Tythes

Tythes without any Acknowledgment of Evil therein, *Chriſt. Quaker diſting. Part* 2. *p.*42. And altho' we grant, ſaith our Brother *Ellwood*, in his *Antidote*, *p.* 109. That our great Apoſtle *G. Fox* did ſay, in his *Several Papers, given forth for ſpreading Truth: Friends, to you all this is the Word of the Lord*; † *Take heed of judging one another; judge not one another, I command you, in the Preſence of the Lord; and judge not one another behind one another's Backs,* * *I command you in the Preſence of the Lord; this is the Word of the Lord unto you: Neither lay open one another's Nakedneſs and Weakneſs behind one anothers Backs, for thou that doſt, art one of* Ham's *Family, which is under the Curſe*, &c. *This indeed (continues our Beloved Brother) is a Warning to Friends, not to judge one another:* † *But it is not a Warning to Friends, not to judge thoſe that oppoſe Friends, being gone out of the Unity of Friends themſelves, and endeavouring to draw others out alſo, and to divide and rend the Church; ſo that you have miſt your Aim, and loſt your Blow*, &c. *Thus, Friends, you have the Judgment of the Church; and* Francis Bugg *has not only owned*

† See, *Fox*'s Papers are the Word of the Lord, whilſt they ſay, 'tis Blaſphemy to call the Letter, *i. e.* Scripture, the Word.

See his Book, entituled, *The Way to the Kingdom of God*, pag. 4.

* Yet they paſſed Sentence on me behind my Back, I not being there that Day, *i. e.* 4th of *June*, 1682.

† No, let their Immoralities be groſs, do but keep in the Unity of the Corrupt Body.

ed that Pernicious Book, but has written two Books againſt Friends, as Pernicious as that of W. Rogers, *Intituled,* De Chriſtiana Libertate, *&c. and* The Painted Harlot both Stript and Whipt, *&c. Nay, not only ſo, but hath wrote divers Letters, Remonſtrances and Queries, to particular Friends, to the Second-day Meetings. And therefore 'tis time to take ſome Courſe with him,* &c.

Meeting. Content; therefore let us draw up a Paper againſt him, and when we have view'd it, let us Record it, *&c.* This was done, a Copy whereof is as followeth, *viz.*

At a Quarterly Meeting in Hadenham, *7th Day of the 4th Month,* 1682.

Whereas this Day there was inferred † *into our Meeting, ſeveral Papers ſubſcribed by* Francis Bugg, *wherein he hath Unrighteouſly and Ungodlily reflected upon Antient Friends, and greatly abuſed Faithful Miniſters of the Goſpel* *; *and alſo amongſt the ſaid Papers, was one ſubſcribed by twelve Perſons, directed to the Second-Day Meeting in* London, *wherein Friends are miſrepreſented, and greatly abuſed; which ſaid Paper, we believe the ſaid* Francis Bugg *promoted. Now we being greatly grieved in our Spirits, and truly*

† Notable Scholars, INFERRED.

* They can call other Miniſters, Witches, Devils, Thieves, Robbers, Antichriſts, Jeſuits, Bloodhounds, Sodomites, and what not? But none muſt touch the Hem of their Garment. O Proud Hypocrites!

truly ſenſible of his herein going from Truth, do teſtifie, We have no Unity with him, nor can have, whilſt he is thus Acted.

OBSERVE, *Firſt*, I was judged and condemned behind my Back, without a Hearing: *Secondly*, The Papers ſubſcribed by Twelve Perſons, they only ſuppoſed to be of my promoting. Now if *John Lilburn*'s Judges had been thus implicite in their Faith, at his Tryal at *Guild-Hall*, in *October* 1649. he muſt have been Hang'd for writing *The Naked Truth* in *Oliver Cromwell*'s time, *&c.*

The next Inſtance I ſhall recite, and which I think is to the Purpoſe, is, to ſhew the *Quakers* implacable Malice, againſt not only *W. Rogers*, but his Book too; and no Paſſage in his whole Book came under the like ſad Sentence, as that of his admitting a Voluntary Payment of Tythes, if the Supream Powers beſtowed it on a National Miniſtry, *&c.* His Words are, *We are ſo far from condemning all thoſe who freely pay them*, [i. e. Tythes,] *and not by Conſtraint, that we look upon it to be the Duty of all profeſſing Chriſtianity, to contribute towards the outward Maintainance of ſuch, whom they uſually hear, and account to be true Miniſters of Chriſt, in caſe they have need: And if the Charity of any ſhould be ſuch, as to beſtow upon them one Fifth Part, inſtead of a Tenth, far be it from us to condemn it*, &c. The Chriſtian Quaker diſtinguiſhed, *&c.* Part 2. p. 43. But this was ſuch a horrible Tenet, and ſo much

of

of Liberty of Conſcience in it, that as you have heard, *Firſt*, It was an Errour of Judgment. *2dly*, It came from an unſound Mind. *3dly*, That Truth, [*i. e.* the *Quakers Light*,] allows no Payment of Tythes at all, under the New Covenant. *4thly*, They who do pay Tythes, tho' Voluntarily, do therein uphold a legal Ceremony abrogated by Chriſt. *5thly*, And thereby deny Chriſt to be come in the Fleſh, quoting 1 *John* 4. 3. which ſpeaks not one Syllable of Tythes. *6thly*, That it is downright Ranteriſm, *&c. Ellwood's Antidote*, p. 78. 139.

Well, but *W. Rogers* was ſo modeſt, as not to put this Book into the Bookſeller's Hands to Sell, leſt thereby he might widen the Difference, which both he, and my ſelf, at that time, thought might have been compoſed, † that he put it into the Hands of *John Barnard*, a Merchant, (being one of the ſeparate *Quakers*) for him to diſpoſe of, and to diſperſe as he in Wiſdom ſhould ſee meet; and ſome Hundreds of them he did diſperſe. Well, he was Summoned time after time, to the Monthly Meeting in *Devonſhire-Houſe*, *London*, to Anſwer for his Fault; and, I think, he as often appeared: But being of too Maſculine a Temper to ſubmit to their Arbitrary Authority, and Uſurped Dominion, he ſtill continued ſelling and diſpoſing of this ſo ſad and

† For I did not then underſtand their Fundamental Errours; but Thanks be to God, that as their fair and ſmooth Pretences proved a Snare to catch me, ſo their groſs Diſſimulations proved a Means to ſee them.

and ſo lamentable a Book; of which you have heard the greateſt Crime, namely, for admitting a Voluntary Payment of Tythes, *&c.* And to ſay true ſo it was; for there is nothing upon Earth that the *Quakers* thirſt more after, than the utter Ruin of the Prieſthood, and the Aboliſhing the Maintainance thereof: This is the Vein that runs fluently thro' all their Books and Sermons; nay, rather than the Prieſts ſhould have it, and that it might be a Means to ſtarve them, they are willing to pay Tythes to Secular Uſe: For (*ſaith* G. Whitehead) *if the King and Great Council of the Nation were pleaſed* † *to repeal thoſe Old Laws, inforcing the Payment of Tythes, and to convert them into ſome neceſſary civil Uſe, as for the Poor,* [*Oh* Judas!] *or ſome National Service and Benefit, it would appear, whether we ſhould not pay our Parts; and whether the Royal Exchequer would not be conveniently ſupplied without the Tenths from the Prieſts,* &c. Thus they could pay Tythes into the Exchequer, to maintain a War, which they equally Diſclaim: Oh! but do what you will with the Tythes, ſo the Prieſts do but ſtarve, and their Miniſtry fall, and their Religion overturned; then *HEY BOYS UP GO WE:* But (bleſſed be God) the Fear of that is paſt.

† The Caſe of the *Quakers* concerning Oaths defended, *&c.* p. 50. *per G. Whitehead.*

Oh ſmooth *George!* Here is the Face of a Lamb, but the rough Paw of a Bear, and the Claws of a Leopard.

Well,

Well, but let us hear what became of this honeſt *John Barnard:* Why, in ſhort, he was Excommunicated *ipſo facto.* A Copy of it here followeth *Verbatim.*

From the Monthly Meeting at Devonſhire-Houſe, *the Fourth of the Eleventh Month,* 1681.

Whereas there hath been ſome unruly Spirits gone out from Truth, and the Unity of the bleſſed Power of God, which hath gathered us to be a People, Writing, Printing, and Publiſhing Things Hurtful and Prejudicial to Truth, by corrupting of People's Minds, tending alſo to draw them into Diſeſteem of many of the Lord's Servants, † *whoſe Faithfulneſs hath manifeſtly appeared amongſt us, with whom our Unity ſtands, to our mutual Satisfaction and Refreſhment.*

†A Preſervative for their Teachers decaying Reputation.

Upon Conſideration of theſe Things, we find our ſelves conſcientiouſly concerned, * *to take notice of ſomething of this Kind, befaln* John Barnard, *Merchant, formerly a Member of this Meeting; who having diſperſed into ſeveral Parts of this Nation divers of thoſe Pernicious Books, wrote by* William Rogers, *called,* The Chriſtian Quaker diſtinguiſhed from the Apoſtate and Innovator, in five Parts, *&c. which hath manifeſtly been proved in many material Paſſages, Erroneous and Falſe, both in the Hiſtorical and Doctrinal Part of it, was privately and publickly*

*Oh! Deep Hypocriſie.

ly reproved for that unrighteous Action, by ſeveral Friends at divers times, according to Goſpel-Order, as they found it on their Spirits from the Lord, † *as alſo admoniſhed againſt it; yet after all the Labour and Travel Friends have had on his Behalf, being deſirous, if poſſible, to reclaim him out of the Enemies Snare, into which he is fallen; he hath from time to time reſiſted their Advice and Counſel; ſo that now, we being wholly clear, having uſed our utmoſt Endeavours in the good Will of God, to reclaim him, as aforeſaid, do not only teſtifie againſt that Spirit which hath led him into that diſorderly Practice, but alſo againſt him, whilſt join'd thereunto;* * *nor can we have Spiritual Communion or Fellowſhip with him, until unfeignedly he ſhall return unto the Truth, by Condemnation of that Work and Spirit, which in the Love of God we exhort him to, and deſire, that for him a Place of Repentance may be found.*

† Never was God's Name more prophaned by a People profeſſing Religion.

* Both the Man and his Spirit condemned.

Reader, What Perſon living, who is a Stranger to the *Quakers* deep-dyed Hypocriſie, but that would think this *John Barnard* had committed ſome more than ordinary Immorality; nay, ſome almoſt unpardonable Crime? Here is ſuch Endeavours ſaid to be uſed, ſuch Goſpel-Order exerciſed, ſuch Stiff-neckedneſs on his Part wilfully perſiſted in; but behold, all Centre in a moſt profound Piece of Hypocriſie, as I ſhall ſhew, and that from divers Reaſons: And,

FIRST,

† I should have said Confederacy.

FIRST, In that *Benjamin Clark* their Book-seller, a great *Quaker* in their Unity †, sold at the same time Play-Books, Popish-Books, Gypsie-Books, yea, Baudy-Books, such as I never saw before; and yet never Reproved, never Admonished, according to Gospel-Order; never Sentenced and Condemned, neither he nor his Spirit: By which it may appear, how zealous they are for preserving their own good Name and Esteem amongst their Proselytes, and their own Laws and Commandments, from being brought into Disrepute; and yet all these their Proceedings they father upon the Lord, who hates Iniquity, and whose Laws condemn such wicked Books, as their own beloved Brother sold and vended every Day. Thus do they, *Pharisee*-like, make void the Law of God by their Traditions.

For as soon as this Excommunication came to my Hand, I (as a Country Man) went to the said *Ben. Clark*'s, and asked for some pretty Play-Books for Children, and he produced me a Parcel of all sorts, *ut supra!* of which I bought Eighteen Pennyworth, and noticed it in my next Book, Intituled, *De Chr. Lib. Part* 2. *p.* 207, which they never did deny, nor did they ever sentence him as above.

SECONDLY, In all the Records of Condemnation, that ever I made, or ever saw made, during the 16 or 18 Years I was their Clerk, I never knew of, or saw any Record of Condemnation against any Quaker, for the

the Breach of any Scripture Commands; but either for writing against their Teachers, * or for paying Tythes, or for dispersing and selling such Books, as allowed of the Payment of Tythes, † or for not Marrying according to their Orders, or for the Breach of some one or more of *G. Fox*'s Commandments. An Instance of the last followeth.

* As my self.

† As *W. Rogers.*

Hadenham *Quarterly-Meeting, the Fourth of the Seventh Month,* 1678.

We at this Quarterly Meeting having the Business of John Ainslo's *taking his Wife, contrary to the Order of Friends, brought* BEFORE US; *and Friends having several times spoke to him about it, and he not giving Friends Satisfaction,* WE *do testifie, That* WE *have no* UNION *with him in this his so doing,* &c.

THIRDLY, I never knew any Book wrote against any of their Teachers in the Unity, tho' guilty of notorious Immoralities; † no, here was no Conscientious Concern manifested, no Gospel Order exercised, no Publick Condemnation sent out against them, but against my self, *George Keith*, *Tho. Crisp*, and others, for discovering their Errours: Here they pretend a great Case of Conscience; and having shewed who they account Scandalous Walkers, and who they frequently Record out of the Unity, and who they write their Books against, I shall conclude this

† As in the opening of the Cage, I shall shew.

this Chapter with one of their Yearly Canons; and if any desire to see more of them, I refer to my former Books, *De Christ. Lib.* &c. *Part* 2. *p.* 40, *to* 52. *the Fifth and Seventh Chapter of this Treatise.*

London, *the* 27*th of the* 3*d Month*, 1675.

Concerning Recording the Church's Testimony, and the Party's Condemnation.

†The Light and the Body join'd.

That the Church's † *Testimony and Judgment against Disorderly and Scandalous Walkers, also the Repentance and Condemnation of the Party's Restored, be Recorded in a distinct Book, in the respective Monthly and Quarterly Meeting, for the clearing Truths Friends, and our Holy Profession, to be produced and published for that End and Purpose, so far only as in God's pure Heavenly Wisdom they shall be needful: And 'tis our Advice in the Love of God, That after any Friend's Repentance and Restoration, be abiding faithful in the Truth, that condemns the Evil, none among you so remember his Transgression, as to cast it at him, or upbraid him with it; for that is not according to the Mercy of God.*

Thus, Reader, you see, *First*, Who are the Scandalous Walkers they Record out of their Unity. *2dly*, You see here is an Order from

from the Yearly Meeting, to get a Book diſtinct for that Uſe. 3*dly*, You ſee alſo, that here is a Door open, that if any repent of Writing againſt them, of Paying Tythes, of Marrying contrary to their Infallible Order, they may be reſtor'd to their former Dignity; for they have Power to bind, and to looſe, † to condemn, and to acquit; and that it may evidently appear ſo, I ſhall recite one of their final Sentences, paſs'd upon one of their Adverſaries Irrevocably, *viz.*

† Yea, whom they pleaſe. See *Judas* and the *Jews*, p. 85.

In the Name of that God, that ſpanneth the Heavens with a Span, and meaſureth the Waters in the Hollow of his Hand, I bind thee here on Earth, and thou art ſurely bound in Heaven, and in the Chain under Darkneſs, to the Judgment of the Great Day thou ſhalt be reſerved.

Joſ. Coale's Works, p. 243.

Was there ever the like Inſolency.

Joſiah Coale.

Some Inferences from the Eighth Chapter.

IS it ſo then, that theſe Monthly and Quarterly Meetings, who derive their Power and Authority from the Yearly Meetings, aſſume to themſelves this great Boldneſs, to Arraign, Sentence, and Condemn Perſons, for diſregarding their illegal Laws, and for the Breach of their Unſcriptural Commands †? What need is there then to ſuppreſs theſe Meetings, that thus alienate His Majeſties Subjects from their Obedience

† No, not one Scripture Proof was ever produced, to ſtrengthen their Laws, or condemn Actions.

to their lawful Soveraign, and his Laws, and to limit this Arbitrary Government thus exercised in these new Spiritual Courts, whilst it may be; lest the time come, wherein they may capitulate with the Supreme Magistrate, and tell him with a Carnal Weapon in their Hand, that the *Light* is the Higher Power, and all Powers and Dominions ought to cast their Crowns down at its Feet in the Saints? However, I have given warning, by pointing at the Danger, and hope to prescribe a Remedy; and let not THE POOR MAN'S COUNSEL be rejected, lest the time come, wherein it may be said, *It is too late, for the* Gibeonites *hath deceived us with their Wiles.* Pray read the Ninth Chapter of *Joshua* at your leisure, and think it not a strange thing to be deceived by the *Quakers* fair Shews, and innocent Pretences, when you see that good *Joshua*, the Servant of the Lord, and Successor of *Moses*, he, and his Wise Men and Counsellors, were all deceived; the best of Men mean well, and thinking others do so too, are oft-times the soonest deceived. A Word to the Wise (as the Proverb is) should be sufficient.

Eccles. 19. 14, 15.

Joshua the 9th, read and ponder, I beseech all wise Men.

CHAP.

CHAP. IX.

Sheweth the Quakers *Fund, Exchequer, or Common Bank; and the Uſe and ill Conſequences of it.*

I Have conſidered, that as Blood is to the Veins, which by a frequent Circulation thro' the Body of Man, both refreſh the Heart, and ſupport the Head; and that, as the Sinews to the Joints both unite the Members, and ſtrengthen the Body, ſo doth the *Quakers* Exchequer ſtrengthen and ſupport them in the carrying on their whole Deſign: For as Money is ſaid to be the Sinews of War, ſo it may be called the Nerves of Hereſie; for Money anſwers all things. And to ſhew it to be ſo, with reſpect to the *Quakers*, I ſhall briefly ſhew, firſt, Their Way and Manner of raiſing their Bank; next, Their Way of Diſtribution: In both which it cannot be expected that I ſhould be exact in their very Words, having forgot great part of their Cant; nor the Particulars to whom they diſpoſe of their Money; that's a Secret kept under Lock and Key: It ſufficeth then, that I give ſome ſure Marks of both, and which, I hope, I ſhall ſo infallibly do, as never an Infallible *Quaker* ſhall be able to deny.

FIRST THEN, I remember, when I was *Quaker*, we now and then had an Epiſtle ſent

to our Quarterly Meetings in the Country, from the Second-Day Meeting in *London*, for a General Collection for the Service of Truth: This Epistle thus sent, I have copied out, and have read it in our Meeting at *Milden-Hall*; I have both given to it, and took what our Meeting contributed, and have carried it to the Quarterly Meeting, where I have taken all the Collections gathered quite thro' the Isle of *Ely*, if not the County of *Cambridge*, † to return to *London* for the Publick Use: All this I know, and, if need were, would depose it. I do not say, but the Yearly Meeting, as in *Chap.* 7. sometimes do the like; as also examine the Accompts, constitute and appoint Feoffees, and the like; and to which, the Second-Day Meeting is accountable: But, during the Intervals of their Yearly Convocation, the Second-Day Meeting hath both Power to receive and to dispose, as I shall shew hereafter.

† Which I do think, I also had to return to *London*.

Now whereas for many Years together, the *Quaker* Teachers banter'd all other Ministers for taking Money for their Subsistence; the National, for the Tythes, and other Dues; the Dissenters, for taking the voluntary Gift of their Hearers; whilst the *Quakers* pretended to Teach freely, yea, to Write freely, and to do the Lord's Business freely; when alas! this was all a Cheat, as in the Story of *Bell* and the *Dragon:* For they had not only their Charges for themselves and Horses free, Cloaths, Hats, Linnen and Woollen

Woollen oft-times free, but now and then a good Watch free also; besides, out of the Bank they had their frequent Sallaries and Stipends, 10, † 20, and 30 *l.* at a time; yea, I have been told, That *T. G.* had once 100 *l.* at a time; and *J. Parke* 20 *l. per An.* Yet, when told of this Hypocrisie, they have answer'd, They did not Preach for Money, tho' their Teachers did take Money: And might not all other Ministers say so too, That Money was not the end for which they Preached, but the Good of Souls; only what they had, was to maintain them in that Station to which they were call'd and set apart?

† Witness *S. Cater* and *John Songhurst*, of whom I have a pretty Story. When *W. Mead* was Purser, *i. e. Songhurst* pretending want of Money, *G. Fox* sent him to *W. M. W. Mead* deposited 12 *l.* and enter'd it in his Book. This did not please *Songhurst*; he goes to *G. Fox*, and acquaints him with it. *Fox* told him, that was *W. Mead*'s way. Well, *Songhurst* did not like to stand on Record a Taker of Money, who had so many Years pretended to Preach freely; away goes he to *W. M.* with his Money in his Sack's Mouth; *W. Mead* takes it, and enters it on the contrary Page, Receiv'd of *Songhurst* 12 *l.* This made it worse; for, now he had not the Money, yet still stands Recorded, *&c.*

But *W. Rogers* wrote a Scourge for *Geo. Whitehead*, *Anno* 1685. where he hath these Words.

See a few Words out of W. Roger's *Second Scourge.*

But, bless'd the God, Rome's Sister hath a Wound,
And 'tis not Whitehead's *Craft can heal it sound;*

For *Geo. Whitehead* an Apostate Quaker, in a Poem, Printed 1685.

The Church, her Practice, which he oft defends,
Is most like Rome's, *so far as Power attends:*
And yet when She Rome's *Sister is but call'd,*
She winces like touch'd Horses that are gall'd.
Confusion Her attends, next follows WOE,
For thus She whirls, but God knows where She'll go:
When Fox *had fram'd i'th' Church a Government,*
Preachers approv'd by Man Beyond-Seas went;
Who, when they wanted Moneys to proceed,
The Church Her Cash then did supply their Need:
And therefore when her Cash was empti'd, SHE
Crav'd Money for to serve the MINISTRY.
At length her Papers, like to Briefs, did cry
For MONEY, MONEY *for the* MINISTRY†:
And when that Practice was disliked by some,
She frown'd like one, whose Downfal's near to come;
Else, why must each one with his Key appear
Where Cash is kept, to shew what Money's there?
This Church will fall, Her Load will be Her Guile,
If you, O Flock! keep Purse-strings fast awhile;
And Woes may long attend such prating Preachers,
As for Preferment turn deceitful Teachers.
Some wonder (Whitehead) *keeps so long in Favour,*
Since Fox *is more despis'd thro'* Whitehead's *Labour;*

† This Scourge smarted, and made poor *Ellwood* confess all, as you'll hear anon.

Fox

Fox *is term'd Head, yet* Whitehead *ſtear'd the Courſe,*
Till both were ſcorn'd, and they grew worſe and worſe.

Thus, Reader, I have given you *W. Roger*'s Sence, firſt, That *Rome*'s Siſter got a Wound, yea, almoſt a deadly Wound; that the *Quakers* Church are the moſt like *Rome*; and this is true in Fact: Next, Their Preachers take Money for Preaching, and for Preferment turn deceitful Teachers; a certain Truth. Next, That they have a Fund, which is moſt dangerous: Next, That their Papers and Epiſtles for Money did fly amongſt us like ſo many Briefs, craving Money, Money for the Miniſtry; Money, Money to aſſiſt us in our Confederacy, or we are not able to ſupplant Chriſtianity. I will next give you a Recital of a Letter ſent me, written about *John Clemence*, *&c.* bearing Date 26th of the Eleventh Month, 1684. from *Anne Docwra*, An antient Quaker, who then teſtified againſt the *Quakers* Fund or Bank, as well as their Preachers meddling with Marriages like the Jeſuits, *viz.*

Dear Friends, &c.

I underſtand, that there is a new Controverſie lately riſen, about the Money thou once told me was gathered amongſt Friends, for the Relief of J. C. —— *Friends here* are much concerned about it, knowing right well, that all*

* At *Cambridge.*

all honeſt Friends in that Day, gave it freely, expecting nothing again; ſome are dead; I ſuppoſe they did not make the Common Bankers *their Executors; the Donor's Will muſt be fulfilled in all things, and not the* Common Purſe-Mongers, † *at this Day; that being contrary to true Religion, to take Thought for to Morrow. I have been examined by the* Law Profeſſors, *Whether we had a* Common Purſe *or* Bank? *I anſwered, we had* None †. *This gave ſo much Satisfaction, that Friends in this Town * have been quiet* Ever ſince †. *The Magiſtrates look upon* Common Bankers *to be as bad as thoſe that hoard up Arms and Ammunition; and not* [ſaid She,] *without Reaſon; for Money anſwers all things. If Friends would put away this* Dagon, *and take* Money *only for their preſent Neceſſities, things would ſoon be better with them; God will not bleſs thoſe that break his Commands, with* Hoarding up Common Banks, *and Quarrelling with thoſe that will not bring in* Money *faſt enough to them: I have obſerved, it hath been frequent with ſome, to reckon thoſe that brought in moſt Money into their* Common Bank, *to be the beſt Chriſtians,* * &c.

† But Fox, Whitehead, &c. never liked thoſe Friends.

† A great Lie, and with a Deſign to Deceive, next to Perjury.

* *Cambridge.*

† Thus have the well-meaning Magiſtrates been all along deceived by the Quakers Lies; for all may ſee, ſhe knew as well of their *Common Bank*, their *Common Purſe*, their *Dagon*, as I did; only to blind the Magiſtrates, and get Liberty, ſhe thus deceiv'd 'em.

* A ſign ſhe cannot plead Ignorance of their Fund, if ſhe had ſo long made that Obſervation; and therefore her Lie looks the more deſigned; Quaker-like, who ſtick at nothing that may advance the New Catholick Cauſe.

Anne Docwra. Thus,

Thus, Reader, I have shewed by a Recital of Mrs. *Docura*'s Letter, what Sence she had of their Common Fund, *i. e.* that it was as bad as Hoarding up Arms and Ammunition; and she is so far in the right on't. You see also, what Testimonies hath been given out, both Publick and Private, against these private Purse-mongers, and their raising Common Banks, as that which is so pernicious to the Civil Government, that it is as bad as Arms and Ammunition; for Money answers *all* things: For, having this private Fund, they can pay their Ministers, and enable them to range the World over, pretending to Teach freely, to forsake their Father's Country, Riches and Honours, (as you have heard) and all to come and spend themselves, their Strength and Years, for the Good of Souls; and all this freely, without Money, and without Price: And you see, your Teachers, they must have their Tythes, their Gleabe-Lands, their Easter-Reckonings, and their Midsummer-Dues; by which you may see, they are Followers of *Balaam*, the Son of *Bozer*, who loved the Wages of Unrighteousness: Now by our Fruit, and the Fruit of the World's Teachers, you may try us, and prove us. Thus poor Hearts, the very same People that give to these Collections, know nothing of their Teachers taking Money; nay, many of them will dispute strenuously against you, on their Teachers Behalf, That they take no Money, that they Teach freely,

† I mean innocent middle sort, who are not admitted into the Knowledge of these things.

freely, as above told. And thus are these silly Sheep carried away with the Wiles of their Teachers, and follow them as the *Israelites* did Rebellious *Absalom*, *in the Simplicity of their Hearts*, 2 Sam. 15. 11.

But, Reader, this Scourge did so torment this well-favour'd Harlot, it did so sting and nettle her, that poor *Whitehead*'s dull Pen was not able to bear up: Then came in *Tho. Ellwood*; and tho' he wrote as much to the Point as his Craft could invent, yet *W. Rogers*'s Stroaks entered so deep, and made such a Wound, as that he, *i. e. Ellwood*, was forc'd, poor Man, (full ill against his Will) to confess their Ministers did take Money, and their Clerks were paid out of their Fund; which they had not only for Forty Years pretended to the contrary, but by Ten Thousand Sermons solemnly declared, that they neither take Silver, Gold nor Apparel, but freely they had received, and freely delivered to the People. O the horrible Deceit of this People! However, let it suffice, that *W. Rogers* have whipt them into a better Temper, who now confess the Fact, and plead the Apostles. But I deny, that ever the Apostles Practice pretended to take neither Silver, Gold nor Apparel; and yet, contrary to his Pretension, took all he could lay his Hands on: No; this is the Practice only of the Quakers; no Man questioning the lawfulness of the Ministers Maintainance, save the Quakers only, who yet take with both Hands; their Fruit

Fruit hath made them manifeſt. Well, let's hear *T. Ellwood, viz.*

But that Chriſt's Miniſters ſhould be ſupply'd — Regero Malſtix, p. 18.
With Neceſſaries, by the Church his Bride,
Is ſuch a known and certain Truth, as none
Perhaps hath e'er oppos'd, but thou alone:
That 'tis the Church's Duty to ſupply
The needful Wants of all her Miniſtry;
And Truth it is, too plain to be deny'd,
Chriſt's Church ſhould for Chriſt's Miniſters provide.
What carps thou at then, William? *Would thy Muſe*
Plead, that St. Paul *did not this Priviledge uſe* †?
That what was lacking to him privately,
The Macedonian *Brethren did ſupply.*
Thus it appears, the Apoſtle did partake
Of that Proviſion which the Church did make;
Pretend thou canſt not, that the Stock is given
To ſuch as have no need thereof, but even
Thy Flirt at Richardſon * *for taking Pay;*
For what? As Clerk, he writes; does much beway
Thy Folly and Injuſtice. Is't not fit,
Who works for others, ſhould be paid for it,
And that by them who him to Work deſire?
The Labourer is worthy of his Hire †.

† No, *Thomas*, 'tis Quakers Plea, tho' for ſelf-ends they now plead it.

* Their Clerk, who had 50 *l. per An.* as much contrary to their Pretences, as for their Teachers to take Money; but now both confeſt.

† 'Tis confeſt you have Hirelings in your Herd.

Obſerve, Reader, the Charge is confeſt: Firſt, That they have a Stock, by which they ſupply

ſupply the Wants of their Teachers, *i. e.* pay them; yea, and well too: Witneſs their Increaſe of Wealth. 2*dly*, That their Clerks take Money for writing, and that they are Hirelings; this I and others knew well enough, but *Whitehead* had ſo denied the ſame, that there was Thouſands of Quakers would not believe a word of it: But now *W. Rogers*'s Scourge hath ſo laſh'd this painted Harlot, that ſhe by her dear Son *Ellwood*, hath confeſs'd it, and ſpake more Truth in this matter, than *Whitehead*, and Twenty more of their Apoſtate Scribes have been ever made to do; and I am willing to do him Right herein; for according to the Proverb, *I am willing to give the Devil his due*. I need not quote Book and Page, to prove their Preachers Pretences to Preach freely, without Money, *&c.* their Books are full of Proof, and their Sermons from *Dan* to *Beerſheba*: But I have ſaid, they pretended to write freely; and this I ought to prove; which I ſhall do from their Great Apoſtle and Second *Moſes*, namely, G. *Fox*; ſee their Book, ſtiled, *Concerning Marriages*, &c. *p.* 4, 5, 6. printed 1659. G. *Fox*, *viz.*

*If any Friends go together in the Power of the Lord, or find a Neceſſity thereunto, that after the thing hath been made known between themſelves, before any thing be concluded, it he declared to Friends, who are able * to ſee and feel into it; and if they ſee the thing in the Light and Power to ſtand, it may be declared*

Viz. Their Teachers, which practice came afterwards to be abhorr'd.

clared to Friends in the Meeting, as they are moved; or, as they are moved, they may declare it in the mid-time of the Market, on the Market-day, in the next Market-Town, as they are moved, or they may not, as their Freedom is: Then, after a convenient time, and the thing be seen and felt, and had Unity with, then an Assembly of about 12 *Friends met together, they may speak their Testimony as they are moved, how the Lord hath joyned them together in Marriage; and then a Certificate by Friends then present, may be given, of the Day, Month and Year, that it may be Recorded; and as they are moved, they may declare it to the Magistrate, and they will,* † *or they may not*; And that nothing may be Recorded for Money in these things, but freely, a free People, and in Love serve one another; *and that is it, that you should feel the Thing in the Power,* &c.

† *G. Fox was Infallible, Sence or Nonsence, tot quot & omnes.*

George Fox.

Now let me subjoin a Second Testimony of *George Fox*'s, against taking of Money, &c.

Friends, you are to do the Nations Business freely, and that is the way to get into the Hearts of People, &c. Several Papers given forth *per G. Fox, An.* 1659.

I remember there is in one of the Quakers Declarations a Reserve left for Fighting afterwards: 'We *Yet, (say they)* cannot believe 'he will make use of the Sword by us, but for

'the

'the *Present*, we are given to Bear and Suf-'fer, *&c.* So had G. *Fox* ſaid, that as *Yet* let nothing be *Recorded* for *Money*, but for the *Preſent*, *i. e.* till you a fair Opportunity, do things freely, *&c.* then there had been a fair Plea †, then *As Yet*, might by *George Whitehead*, have been rendered *Adhuc*, and not *Tamen*; for 'tis manifeſt, that their early pretence to Teach, Preach, write Certificates, *&c.* freely, was but to get into the Affections of the People, until a more fair Opportunity; and then *Experientia docet*, they can take 50 *l. per Annum* for writing Certificates, *&c.* 30 *l.* for writing Five or Six Sheets called a *Primmer*, to teach Children; 10 *l.* at a time for Preaching, *&c.* But G. *W.* by his Book, ſtiled, *The Contentious Apoſtate*, *&c.* p. 22. he ſeems to deny G. *Fox*'s Order for Marriage, where it's ſaid, nothing is to be Recorded for Money, *&c.* as above cited: But G. *W.* I have it, and you may ſoon ſee it in the Library of *Chriſt's Church* College in *Oxford*, where that and many others of your Books, which you would be glad were extinct, will remain for Ages to ſee, and be able thereby to detect your Falacies. And now follows part of the recited *Declaration*, *viz.*

† As there is now for Whipping, Fining, Impriſoning, and Fighting, *&c.*

See *New Rome Unmask'd*, *&c.* p. 58, to 63. where I have enlarged hereon from the Quakers Books.

We have choſen the Son of God to be our King, and he hath choſen us to be his People; and he might command Thouſands, and Ten Thouſands of his Servants at this Day, to Fight in his Cauſe; he might lead them forth, and bring them in, and give them Victory over

all

all their Enemies, and turn his Hand upon their Persecutors, but yet his Kingdom is not of this World, neither is his Warfare of Carnal Weapons, neither hath he chosen us for that end, neither can we Yet believe * *that he will make use of us in that way, tho' it be his only Right to Rule in Nations, and our Heirship to Possess the utmost Parts of the Earth; but for the* Present * *we are given to bear and suffer all things for his Names-sake,* &c. To the present distracted Nation of *England, &c.* Printed 1659. p. 8.

* No, stay a little longer.

† Ay, be patient a little longer.

But, Reader, if you look back to *Fox's* Order for Marriage, you may observe, that he points to have the Matter laid before their Ministers, and thereupon I shall shew you a brief Testimony of one of their Female Preachers, a Woman of Note amongst them, in a Letter I have by me, part of that against their Hoarding up Money, which is as bad as Hoarding up of Arms and Ammunition, *viz.*

—* *I have heard something concerning this Controversie now on foot, which I perceive arises from a Personal Quarrel, about a Maid that was chusing a Husband for her self, and also 'tis expected she should give up her Concern in that Business to some of our* Preachers, *which was never practis'd until of late* †, *amongst any that profess'd true Religion; 'tis this which hath made the* Jesuits *to be* Abhorr'd *amongst some of the wisest and honestest of the Papists themselves, so that they would*

* *Anne Docwra's* Letter, dated Feb. 26. 1684.

† Not since Popery till Quakerism came in to Room.

not let them come within their Houses. If the Maid be a wise Woman, and of Age to dispose of her self, she will not let any of our Preachers meddle with her Concerns of chusing a Husband for her; they should only meddle with their own Business, and let honest Friends make their Choice themselves,* &c.

Anne Docwra.

* Why, G. Fox advised to it, look back.

Reader, The main thing I recite part of this Letter, is, to shew the Sense some still amongst them have of their own Teacher's Jesuitical Practice, either in making or breaking of Matches, according as they are pleased or displeased: I could write a Book by it self, only to shew the Baseness of their Teachers Practice, not only in making Matches, but in making Mischief in Families, in setting Men and their Wives at Variance.

And more particularly, *G. W.* my old Antagonist, as may be seen in the Book quoted, *viz. The Conten. Apostate*, p. 5. *The Apost. Incend.* p. 8. *Judgment fixed*, &c. p. 289. both relating to my self, *W. Mucklow*, *Tho. Crisp*, &c. setting aside *John Feild*, and others of his Stamp, that I believe the very boldest of the Jesuits never exceeded them. But having in my Book, *New Rome Unmask'd*, &c. p. 57, to 64. shewed the evil Tendency of this their Doctrine and Practice, I refer to that; but since that *G. W.* in his *Sober Expostulation*, p. 108. is driving on the same Trade: Of which possibly more hereafter.

But

But come *Thomas*, the chiefest Business in this Chapter is to prove, That the Quakers have a Common Purse; that they have a Common Fund or Bank; that your Teachers are supply'd thereout; that you Clerks (as Hirelings) are paid their Yearly Salaries and Stipends, *&c.* This and more you have confess'd, which Hundreds of your Teachers have deny'd, and sometimes gained the Good-will of Magistrates, and their own Quiet thereby. But I would not have the World so mistaken of thee neither, as to call thee *TOM TELL-TROTH*; no, this I presume was done in a Passion, even whilst the Smart and Anguish of *W. Rogers*'s Scourge was upon thee; for I dare to say, *TOM TELL-TROTH* would be a nick-name for any Quaker-Teacher; and when I view thy *Poem*, p. 26, to 29. I hope thou may'st find in this Book an Answer to it, where thou call'st upon *W. Rogers* to name the Men, I have done it, if that will please thee; where thou pretendest to forbear *John Story*, (yet like *Joab*, smite at his Name, which when living, was precious to many, and now dead, is not forgotten;) I am well satisfied, that he was a Man of a tender Spirit, and had more Christianity and Charity than all the Mercenary Sixty-six Judges. I remember, that at the *Bull* and *Mouth Meeting*, *Anno* 1677. *W. Penn* came past Eight or Ten Persons, sitting on the same Bench with me, to ask me to set my Hand to their Epistle of Condemnation. But glad am

Witness *Anne Docwra*, who telling the Magistrates they had none, they were quiet after, *&c.*

I, that I was made ſenſible of their evil Intent; for, *Thomas*, there was thy ſelf, *John Moone*, *Ezekiel VVoolley*, *Sam. Cater*, and many of you concerned in that Paper, as wicked a Generation of Men, as void of Charity, or any thing that is truly Chriſtian, as the *Newgate-Birds*. And what a ſad thing is it, that ſuch diſſembling Hypocrites, and wicked Impoſtors, ſhould claim to themſelves the Name of the one only true Church of Chriſt? And ſo I ſhall adjourn this Head, until I come to the Chapter where the Cage is, where I ſhall make good my Charge, and name Particulars, as thou haſt deſired; only as a Word of Uſe and Application, I ſhall recite a few Verſes, wrote by *Anne Docwra*, *Anno* 1684. which, as I printed at the end of *VV. Rogers*'s Scourge, the Original Manuſcript is ſtill by me, except a Word or two, which in the Correcting the Preſs for her I might alter to make her Verſes run ſmooth, *viz.*

After ſo many ſtrange Miſhaps,
In Purſuit of John Story, *with all thy Traps,*
I pity moſt thy † *laſt Relapſe.*
Thy VVeakneſs ſhews thy Day is done,
The Night o'erſpreads thy Setting Sun.

† G. Fox.

Cabaliſtick Art is out of Date,
Thy Myſterious Allegories came too late;
To ſay the Truth, it is thy Fate.

None

None can avoid what God decrees,
Thou'rt like a Drone amongſt the Bees.

Thy Strength declines, thy Power decay,
And thou'lſt hid this Trying Day;
To ſave thy ſelf is no new way.
Remember now the time that's paſt,
And how thou'ſt loſt thy Crown at laſt.

Thou did'ſt eſcape thy Enemies Pains,
With States-men's Arts, and Preachers Gains,
But Dalilah's *Wiles has crack'd thy Brains.*
A Female Power ſurpriz'd thy Strength,
Thy Honour's laid i'th' Duſt at length.

Such Women as did Aſſociate,
To help to Govern thy new State,
Whoſe Ambient Acts time will relate.
Theſe Women they did claim a Right,
To waſh the Ethiopian *white.*

To keep things ſweet and clean, ſay they:
But foul things came ſo in their way,
They work'd in vain both Night and Day.
Profeſſion wipes off no ſuch Blots,
The Leopard *does not change his Spots.*

To compaſs Sea and Land thou went,
To Proſelite thy Will was bent,
So raiſed Storms of Diſcontent.
Thus God does blaſt what Man deviſe,
To infatuate the Worldly-wiſe.

This Stubble thou hast built upon,
Is for the Fire; the time comes on
To try the Work that thou hast done.
The secret Hand of Providence
Protecteth only Innocence.

These Verses she wrote concerning G. *Fox*; and tho' she (being but a Woman) is turned to her old Vomit, *i. e. Foxonian Quakers*, yet I hope, when *W. Rogers*, *John Raunce*, and others, who had a Hand in *W. Rogers*'s Poem, do see, and behold the base Abuse of *Tho. Ellwood*, *&c.* in his *Rogero Mastix*, *&c.* will see Cause to keep at an equal distance from such a deceitful Tribe, who were as cruel to that meek Man, *John Story*, as *Doeg* the *Edomite* was to the Priests of the Lord, of whom *David* said, *Psal.* 140. 2, 3. *Which imagine Mischiefs in their Heart; continually are they gathered together for War; they have sharpned their Tongues like a Serpent; Adders Poyson is under their Lips.*

CHAP.

CHAP. X.

Treateth of the Quakers *Six-Week Meeting in* London, *and the Pernicious Consequences thereof.*

First, THIS Six-Week Meeting of theirs is chiefly to consult about, and defend their own Members throughout the Kingdom of *England*, and Dominion of *Wales*, from the Penalties of certain Laws, which they fore-know that they shall Transgress, or that hereafter they may Transgress, thro' their being faithful to the Laws and Commands of *G. Fox*, and the Government of the Quaker-Church.

Secondly, This Meeting of theirs is one of their most Ancient Meetings for Government, and is made up of chosen Men amongst them, expert in the Laws and Customs of the Nation, well skill'd in the Courts of *London* and *Westminster*, and other His Majesty's Courts of Record, and such as understand the way and manner of Soliciting the Parliament; and to support them in all these things, they have the Common Bank to assist them; which, as I have observed, is like Blood to their Veins, and Sinews to their Bones.

Thirdly, That I may not seem to impose my single Judgment, that there is such a Meeting; that the *Quakers* thereto belonging,

ing, are thus Exerciſed, as well as Authorized, ſee their Anniverſary Epiſtle.

This Meeting being acquainted, that Endeavours have been uſed for Relief of Friends, in relation to Oaths, purſuant to the laſt Yearly Meeting's Advice in that Caſe; and being ſenſible of the great Care of the [*Six-Week*] *Meeting for Sufferings, ſtill leave it to the ſaid Meeting for Sufferings, to continue their Care and Endeavours in that Caſe*, &c. *And alſo it is agreed, That each Quarterly-Meeting take Care to adviſe the Correſpondents for the Counties; and any others concerned, to write only to your Correſpondents in* London, *about their Sufferings, and not to other Perſons, leſt their Suffering-Caſe be delay'd*, &c. The Epiſtle to the Monthly and Quarterly Meetings of Friends in *England* and *Wales*, p. 3. Printed 1693.

From whence it is plain, *Firſt*, That they are a Meeting conſtituted to take Care of the Quakers Sufferings: And *2dly*, That this Meeting hold Correſpondency with all the Monthly and Quarterly Meetings of the Quakers in *England* and *Wales*. *3dly*, That the Soliciting the Parliament on the Quakers Behalf is their Buſineſs. *4thly*, And that they have a Fund for the Service of their Truth, is undeniable from Matter of Fact in the laſt Chapter, as well as from the recited Epiſtle, which ſay, *Friends appointed to view Accounts, report, That they find they are truly ſtated, and rightly kept*, &c. Epiſt. Ib. p. 3.

Fourthly,

Fourthly, And therefore to point at the Quakers Practical Part herein, it is thus: If a Country Quaker be Sued at the Exchequer, or other Courts, for the Nonpayment of Tythes, or for any other Act of Obedience to the Quakers Commandments, laid down by their Second *Moſes*, if he can but obtain a Certificate from the Quarterly Meeting to which he belong; he then ſends up the ſaid Certificate, with his Suffering Caſe, to the Correſpondents belonging to that Quarterly Meeting, and his Buſineſs is effectually taken Care of to all Intents and Purpoſes; and this Six-Week Meeting ſo manage the Matter, as either to baffle the Plaintiff, be he Prieſt or Impropriator; [as I ſtill remember ——*Smith*, Brother to *Robert Smith* of *Whitle-ſeacoats*, did Counſellor *Holeman* of *Chaterice* in the Iſle of *Ely*, *i. e.* the Impropriator] or elſe to preſerve their Friends, (they having a Salve for ever Sore) as that he ſhall be a better Man when he ends his Conteſt than when he began.

To which let me add a ſecond Inſtance out of *VV. Mathers* his Manuſcript ſent to be printed, *viz. They (ſays* W. M.) *have condemned many Quakers, as of Anti-chriſt, that do pay Tythes as others do: And* Joſeph Clark, *a Preacher, profeſſed to me, That God moved him to refuſe to deliver his Tythes to the Prieſt; the Prieſt Sued him, he anſwered the Prieſt by Advice of* John Feild, *who had promiſed the ſaid* Joſeph *to ſecure his*

his Goods from the Priest; which he (John Feild) *failing to do,* Joseph *the Day before the Assize at* Bedford *got a Person to agree with the Priest for him; and since that hath said to me, that he could now pay his Tythes as well as other Taxes,* &c.

For by the Management of this Confederacy, by such undue Methods, to prevent the Execution of the Law, as it carries off the Transgressor with flying Colours, so it tends to encourage every Litigious Quaker to stand it out with his Lawful Minister, and bid him do his worst, *&c.* So also has it been of very evil Consequence to the Ministers, who many of them have great Charges to maintain, and small Livings; and great part of that wrongfully detain'd, by means of the said Confederacy: I say, this has been, and in other Cases will be, very Pernicious to the Publick Peace, and Possession of Liberty and Property, if it be not prevented.

Fifthly, The like may be said touching the Statute of 22 of C. II. For if in the Execution of that Act of Parliament, [or any other] the Justices or Constables made a wrong Step, if any Quaker got a Certificate from their Quarterly Meeting, signifying his Faithfulness to their Church Canon, in that Case made and provided, *viz.* That he neither have FORSAKEN, DECLINED, or REMOV'D his Meeting, like the Worldly, Fearful, and Politick Professors, he shall either have his Cause so managed, as to ride

Tri-

Triumphant, or with *Sam. Cater*, be plentifully Rewarded; who pretending he ſuffer'd 20 *l.* for Preaching at *Phakenham*, in *Norfolk*, had 10 *l.* ſent him out of the Common Bank, or *London* Fund, by *John Peacock*, late of St. *Ives*, Woollen-Draper: Tho' after all, when *Cater's* Buſineſs came to be examin'd, he did not ſuffer a Groat: Yet ſuch is the Freeneſs of this *London* Fountain, that *Sam.* did but pretend he ſuffer'd 20 *l.* and he had 10 *l.* ſent him, as an Encouragement to go on.

Sixthly, Thoſe *Quakers* which ſolicite the Parliament are Members of this Meetings, who derive their Authority and Licence ſo to do from the Yearly Meeting, as above obſerv'd; who when the Clergymen are at home, minding their Cure, thinking themſelves ſafe in their Callings, being by Law eſtabliſh'd, then are the *Quakers* working like Moles under Ground, and ſoliciting ſometimes againſt Tythes, ſometimes againſt Colledges; yea, againſt the very Bells, as I ſhall ſhew from their Ancient Teſtimony, to which they oft refer, and exhort others to keep up to it in all its Parts; I ſay, that I may ſhew a Branch of their Ancient Teſtimony, I ſhall recite part of the *Quakers* Petition againſt the Clergy, and their Maintainance, ſubſcrib'd by above 7000 Perſons, and deliver'd to the Parliament of *England* the 20th of *July*, 1659. intituled, *Several Papers ſent to the Parliament*, &c. Printed 1695. and all their Petitions

titions since to this Day, have some Tincture of the Leaven of this Petition, *viz.*

We whose Hands are here underwritten, do testifie and declare against the Oppression of Tythes: The false Christians have set up a Law and Commandment to take Tythes; and so the Commands of Men must be disannull'd that take Tythes, and not to be obey'd by them that live in the Covenant of God† *: And the unjust Power that held them up, and Priests, and Impropriators, and the Law, and Command, and the Author of it, not to be of God, nor of Christ.—We warn you, which to you is the Word of the Lord God, That all forced Maintainance of the Priests be taken away; for while such a thing is set up, it will spoil many idle Men, that will not thresh, nor plant, nor dig, nor make Vineyards, plow nor sow,* &c. P. 58. WE WOULD HAVE YOU TO READ THESE THINGS, AND DO JUSTLY AS IT SPEAKS †.

† Mark, their Ancient Testimony.

† The Priests to Thresh, Dig, *&c.* and the *Quakers* to Ride on good Horses, this would please wondrous well.

Let the Impropriators who bought or rent their Tythes of the Colledges, turn them up to the Colledges again, and let the Colledges be taken away that make Ministers. P. 59. *And you may sell all the Glebe-Lands, Kings-Rents, and his Houses, and the Bells, to pay the Impropriators; who have bought the Tythes of Kings, let their Rents and Parks be sold to pay them again: And they that have bought them of Colledges, let the Glebe-Lands be sold to pay them.* P. 63. *If you do not take*

off

off Oppression, how should the Lord stand by you, or the People of the Lord either? If you query, how you should do with Impropriators?

Answ. 'Sell all the Glebe-Lands, and the 'Bells, except one in a Town, or two in a City, to give Notice of a Fire: And all the 'late King's Parks, and his Rents, that had 'Tenths, and sold the Tythes; so let them, '*i. e.* the King's Parks and Rents be sold, and 'the Colledges sold, and all the Tythes that 'belong to them thrown down. *P.* 65. You 'who are the Parliament of this Nation, 'you should have thrown down Tythes, which 'Abundance of the sober People of the Nation hath petition'd you † to have taken them 'away; which your voting them up, hath 'voted your selves out of the sober People's 'Affection of the Nation, among the *Brutes*; 'you should have sold all the Glebe-Lands, 'and sold all the Bells, saving one in a Town; 'and Colledges, and their Lands, and given 'them all to the Poor of the Nation. *P.* 68. 'And the Priests cry to you Magistrates for 'Tythes, the Pope's Alms, and lye begging 'with their Petitions at your Doors: * And 'we would have you maintain these begging 'Priests some other way, than by the Pope's 'Alms. *P.* 69. AND EXCEPT YOU TAKE 'COUNSEL OF THE JUST, YOU SHALL 'NOT SIT †.

† What Impudence is this! Pretend to petition and beg, yet teach the Parliament, and tell them what they should do.

* It was highly necessary then, as well as is now, for some to oppose *Quakerism*.

† 12

Reader, I have recited enough of the *Quakers* Petition against the Clergy, to shew the Nature

Nature of their Ancient Teſtimony, and pointed with a Finger & to two Sayings, which, with the reſt, are full of Impudence: And when againſt the Clergy, I think I may take their Word; their whole Carriage and Deportment, both by Word and Writing, do confirm it: But when for themſelves they have any Favour to obtain, DISTRUST THEM IN ALL THEY SAY, for they'll ſtick at no Promiſe; as in the Caſe of their Indulgence; witneſs their Acknowledging the Holy Scriptures of the Old and New Teſtament to be given forth by Divine Inſpiration. That it is the Rules of Faith and Practice, *&c.* whilſt they believe not one Word of what they themſelves ſay; and as a Demonſtration thereof, I ſhall recite one of their Epiſtles, ſent to the Monthly and Quarterly Meetings, ſhewing their Care of their own Books: Nay, them very Books which teach, that the Scriptures are Death, Duſt, Beaſtly Ware, Serpents Food, *&c.* Therefore,

†Renewed Advice to the Monthly and Quarterly Meetings in *England* and *Wales*, for preſerving and ſpreading Friend's Books for Truth's Service, Printed 1669.

From the Meeting of Sufferings in London. †

Dear Friends,

'With our dear Love in the Truth unto you all, theſe are to let you underſtand, that our Friends have at ſeveral YEARLY MEETINGS, had under their ſerious Conſideration, how all thoſe Books that are printed for the Service of Truth, and in

'the

'the Unity of Friends, might MOST EFFE-
'CTUALLY be SPREAD for a general Ser-
'vice to Truth; and at the laſt YEARLY
'MEETING it was left unto this Meeting,
'who accordingly have taken Care and Pains
'therein, and ſettled as followeth.

'That thoſe that print Friends Books, ſhall
'the firſt Opportunity after printed, within
'one Month at moſt, ſend to one of the Cor-
'reſpondents in the Counties, *viz.*

'For your County, two Books of a ſort for
'each Monthly Meeting in your County, if
'under Six Pence, and but one of a ſort, if
'above Six Pence *per* Book, for theſe Rea-
'ſons.

1*ſt*, 'For Friends to have general Notice
'what Book is printed.

2*dly*, 'That they may ſend for what other
'Quantities they ſee a Service for. And,

3*dly*, 'That the Printer may be encouraged
'in Printing for Friends.

4*thly*, 'That one Book at leaſt of a ſort
'that ſhall be printed, may be kept in each
'Monthly and Quarterly Meetings, for the
'Service of Truth and Friends, as there ſhall
'be occaſion, for the future: And as 'twas
'agreed at the laſt YEARLY MEETING,
'1692. in the Printed Epiſtle. For a Quaker Library.

5*thly*, 'It is agreed, that for Encourage-
'ment, the Printer will allow 2 *d.* in the
'Shilling for all ſuch Books.

6*thly*, 'It's agreed, that ſome here ſhall
be appointed, that two or three Weeks be-

'fore

'fore each Quarter Day, to examine the 'Printer, to see that they send no Books but 'what are approved by Friends, and no more 'than two of a sort, as aforesaid, except the 'Friends in the Country shall write for more, 'which it's hoped they will not fail in †, as 'they see a Service for them.

† I have heard that they begin to fail, and send but slowly.

7*thly*. 'It's agreed or advised, that the 'Printer's Accompts be fully cleared once a 'Year at least, by those Friends the Country 'shall send up to the Yearly Meeting.

8*thly*. 'It's agreed, that the Name of the 'Printer, imploy'd by Friends, should be 'sent with Directions how to write to him.

And Dear Friends and Brethren,

'It's Tenderly, and in Brotherly Love, ad-'vised and recommended unto you, that ye be 'careful and diligent in the *Spreading* of *All* 'such Books that are printed for the Service 'of Truth and are either written in *Defence* of 'it, or Christian Doctrine, or Holy Profession, or by way of Epistle, Warning, Caution, 'Exhortation, or Prophesie; that so we may 'not be any way, or in any wise, Remiss or 'Negligent in promoting that Holy and Eter-'nal Truth it hath pleased Almighty God to 'bless us with the Knowledge of, and hath 'raised us up to stand Witnesses for in our Age 'and Generation; nor nothing may be wan-'ting on our parts, to promote it, and the 'spreading of it.

Not a Word of the Bible.

Signed on the Behalf of the Meeting for Suffe-
rings in London, 18. 6. *Mo.* 1693.

By *Benj. Bealing*. *Post-*

Postscript. 'And this Agreement and Account herein sent, we think it needful you 'should record it in your Quarterly Book, 'and sometimes read it for Remembrance, 'and general Notice.

Observations from hence.

Reader, From what hath been said, you may observe, *First*, That there is such a Meeting as I have set forth; both from their Yearly, and the recited Six-Week Meeting, in case the *Quakers* deny it. *Secondly*, That their Business principally is to take Care of the Sufferings of their own Friends, and that how plentifully they reward such as are faithful to their Church-Canons; as in the Instance of *Sam. Cater*, who for pretending to suffer 20 *l.* tho' he suffered not a Groat, yet had 10 *l.* sent him, as a Reward for meeting boldly, contrary to the Law in that Case made and provided. *Thirdly*, That they have a Fund, or Common Bank, and that the Accompts are examined by a Committee chosen out of the Yearly Meeting for that Purpose. *Fourthly*, That such as suffer for Non-payment of Tythes, are to send to the Quarterly Meetings Correspondents, lest their Sufferings be delayed. *Fifthly*, You may also perceive, what a Confederacy is held by the *Quakers*, and how they are enabled by their Exchequer, to bear Suit with

† As in the Instance of Mr. *Holeman*, who was a Justice of the Peace, a Counsellor at Law, yet tired.

both Priest and Impropriator †. *Sixthly*, You also may see, how the *Quakers* solicite the Parliament for Favours; as also, how they Petition against the Clergy, the Churches, the Colledges, and Bells too: Yea, this is according to their Ancient Testimony, and they are not chang'd, they tell you so, as I have herein before observed. *Seventhly*, And as a Pregnant Instance of the dangerous Consequence of this their Six-Week Meeting, and their common Stock or Fund, observe that of *Joseph Clark*, one of their Preachers before noticed; who, tho' he pretended he was moved of God, (their usual Pretence for their Villanies) yet when *J. Field* and their Fund failed him, he presently pays his Tythes, professing also, that he then could pay them as well as other Taxes; which is a clear Demonstration, that such as stand it out, and will rather spend 20 *l.* then pay 13 *s.* is, because they are supported by this Illegal Fund, *&c.* And, *Lastly*, You may by this recited Epistle, observe the Confederacy of their Yearly-Meeting, and Six-Week Meeting, to spread their venemous Books, to infect both Youth and Aged, Male and Female, Old and Young, and all under the fine Notion of the Service of Truth; (meaning Quakerism:) For, if they meant the Truth of the Christian Doctrine, they would at one time or other read a Chapter in their Meetings; at one time or other recommend to their Monthly and Quarterly Meetings, the reading of some

Portion

Portion of the Holy Scriptures: But not a Word of this in their Epiſtles, not a Chapter read in their Meetings for Forty Years together; but their own Epiſtles, their own Propheſies, their own printed Exhortations: Theſe they not only read in their private Meetings in their Families, but they muſt Record (you ſee) this recited Epiſtle in their Quarterly-Book, and ſometimes read it: Oh! 'tis a precious Epiſtle.

And now, Chriſtian Reader, I cannot but think my ſelf unable to give a full and compleat Caution, againſt the ſpreading of the Gangrene of *Quakeriſm*; and therefore give me leave in the Words of Mr. *Ralph Farmer*, a Miniſter formerly of *Briſtol*, to rehearſe part of his Exhortation in his Book, *i. e. The Myſt. of Ungodlineſs*, &c. *viz.*

'Now beloved, if thou beeſt a Chriſtian, 'what ſay'ſt thou? Is not here a Myſtery of 'Ungodlineſs to the Purpoſe? Where was it 'hatch'd, think'ſt thou? Could any leſs than 'all the Devils in Hell, keep a Conventicle, 'to Contrive and Plot this Black and Helliſh 'Treaſon againſt the Majeſty of God, Jeſus 'Chriſt, and the Holy Scriptures? Oh! ye 'Chriſtian Magiſtrates, who rule for Chriſt, 'and to whom you ſhall one Day give an Ac'count of your Government, how you have 'ruled for him, and how tender you have 'been of his Honour, what is become of 'your Zeal for Chriſt, and his Glory? Good 'Sirs! if theſe wretched Souls have ſuch Li-

'berty of Conſcience, to think thus contempt-
'ouſly of our Bleſſed Lord Jeſus Chriſt, and
'the Holy Goſpel, let them not (upon Pre-
'tence of Liberty of Conſcience) be ſo auda-
'ciouſly Blaſphemous, to write and ſpeak
'thus: And, O ye Servants of the Lord, my
'Fathers and Brethren in the Miniſtry of our
'Dear and Ever-bleſſed Jeſus, you that are
'the Paſtors of the Lord's Flock, and the
'Watchmen for the Sheep of his Paſture, lift
'up your Voices, and ſpare not; cry aloud to
'all your Congregations, and forewarn them,
'that they be not a Prey to Satan's Devices;
'let the Wolves know, that you are not
'Dumb Dogs, and cannot bark; and Idol
'Shepherds, that can neither hear, nor ſee,
'nor underſtand any thing; and that at a
'time of Need can ſay nothing; certainly,
'certainly, ſuch as theſe may ill look for
'their Gain; from their Quarters they de-
'ſerve it not; who, ſo they may be fed, care
'not (nor care to diſcover) what devouring
'Beaſt comes to deſtroy the Flock of Chriſt:
'But you, my dear Brethren, who are ſet
'over the Lord's Folds, and who watch for
'their Souls, as thoſe that muſt give an Ac-
'count, and that have a Deſire to do it with
'Joy, and for the Profit of your People;
'read and practiſe what St. *Paul* gives in
'charge to the Paſtors of the Church at *E-*
'*pheſus*, *Acts* 20. 28, 29, 30, 31. and let me
'give it thee here in his own Words, what
'he gave forth to his Son *Timothy*: *I charge*

'*thee*

'*thee before God, and the Lord Jesus Christ,*
'*who shall judge the Quick and the Dead, at*
'*his Appearing and Kingdom, preach the*
'*Word, be instant in Season, out of Season, re-*
'*prove, rebuke, exhort with all Long suffer-*
'*ing and Doctrine; for the time will come*
'[*and it is now*] *when they shall not endure*
'*sound Doctrine, but after their own Lusts*
'*shall they heap to themselves Teachers, ha-*
'*ving itching Ears; and they shall turn*
'*away their Ears from the Truth, and shall*
'*be turned unto Fables; but watch thou in all*
'*things; endure Afflictions; do the Work*
'*of an Evangelist, (or Gospel Preacher;*
'*make full Proof of thy Ministry,* &c.

CHAP. XI.

Shews the Quakers *Second-Day Meetings, and Hypocrisie thereof; with its ill Consequences, in order to Deceive.*

Reader,

I Am now come to their Second-Day Meeting, even to that Meeting where Satan dwells, and where he employs his Archest Emissaries; I shall not wrong them, as believing I must one Day give an Account for my Actions, before the Man Christ Jesus, who shall Judge both the Quick and Dead at the Great Day, where (I hope) I shall not be

afraid to meet *G. Whitehead* with this Teſtimony in my Hand; ſo on the other Hand, I ſhall not ſpare them, hide nor cover them, who have by their Wiles, by their Books of two ſorts, deceived the Nations, deceived many of the Magiſtrates, many of the Clergy, nay, my ſelf; for I could not have wrote thus Fifteen Years ago †: I took them then, at leaſt ſome Years before, to be Prophets, at leaſt ſincere, and to meet there for the approving of what was Right, Sound and Orthodox, and for condemning the contrary: But behold I have found the contrary, and that by ſad Experience; yea, I have found that their whole Buſineſs is to deceive, and carry on a Deſign; yea, a Confederacy, under the fine Notion of Unity and Concord: I have laboured many Years under great Difficulties, I have ſpent my Eſtate, I have ſpent my Strength, I grow into Years, I have a Conſcience to Diſcharge, I think I cannot do it, unleſs I compleat that Diſcovery which I have began: Tho' I find it prejudicial to my Health, and other Buſineſs, I find my ſelf conſcientiouſly concerned in this weighty Affair: I do know, that the Reverend Author of the Book, entituled, *The Snake in the Graſs*, * *&c.* have done exceeding well; he hath done beyond what I am able to do; 'tis a Learned Piece, and becomes a Learned Reader; But I am directing the greateſt part of what I ſay to the more unlearned;

† No, if I had not ſeen their deceitful Practices, and meaſur'd them by the Scriptures, I could not have known them rightly.

*To whoſe Works I refer the Reader.

learned †; to such (whether *Quakers* or others) as sometimes must spell as they read, and read over and over, before they can understand; this makes me sometimes write over and over the same thing, to inculcate (if possible) the Matter I am upon into their Heads, that at last they may understand, as well as to lay a Foundation for abler Pens. This then I thought fit to premise by way of Introduction, *&c.*

† *i.e.* The common People, who are not so well School-Learn'd.

This Meeting of the *Quakers* is held every Second Day of the Week (which we call *Monday*) throughout the Year in *London*; the Members of it are the Teachers of the *Quakers*, residing in and about *London*; whereof *G. Fox* * (in his Life-time) was the Principal, and *G. Whitehead* now, as I am given to understand. The Meeting formerly was kept in *Ellis Hook*'s Chamber in *Lombard-street*, now I presume in *Grace-Church-Street*. This Meeting doth much resemble His Majesty's Privy-Council: For the King, by and with the Advice of His Privy-Council, can do many things; he can by Proclamation put the Laws in Execution; I think, he can proclaim War, and make Peace: So can this Meeting; they can quicken the coming in of Money, granted by the Yearly Meeting; they can issue out their Proclamation for a War against the Ministers of any Society; they can alter and change any Message, stop any Prophesie, stifle any Revelation, silence the Voice uttered by the Spirit of the

* For he seldom lived with his Wife, but kept at *London*.

Lord, thro' their moſt eminent Prophets, in what reſpect they pleaſe, and make it ſpeak louder, and more ſhrill, where they think there is moſt Service, or may be more conducive to their Deſign; they are like the Helm to the Ship, which turn it which way the Pilate pleaſe; they are the Wheel within the Wheel, which move all the whole Work, yet ſo inviſibly, as few ſhall know how, and fewer know who; for they are Perſons uncertain and accidental, and cannot be chargeable (by Name) for any Errour, tho' guilty of every Errour in their Books, ſo far as Conſent, Approbation and Recommendation can make them: For all Books Printed and Reprinted, paſs thro' the fiery Tryal of their Infallible Examination; they Govern, they Rule, they Steer the Veſſel, but all *Inviſibly*; they pay their Miniſters, but their own People (many of them) that give to their Collections and Contributions, do not know it; nor, if you tell them of it, will they believe it: For none can tell, who pays, nor who receives, but now and then by chance, what ſome or other, as *Ellwood* blabb'd it out at unawares: But their Principal Work is, to Approve and Licenſe their Books, Printed for the Service of the Truth, as they phraſe it: But the laſt being their moſt principal Verb, I ſhall the more inſiſt upon it, to ſhew their moſt horrible Deceit and Hypocriſie: And I bleſs God, and am thankful to his Servants, who have enabled me not only to Print,

but

but to Reprint this Book, to which they neither have returned an Anſwer, nor can they. But to proceed, ſuppoſe one of their People pretend he is moved of the Lord, by his Eternal Spirit, to write a Meſſage or Warning to the Inhabitants of *Briſtol*, with this Title; *This is the Word of the Lord to thee, O Briſtol!* Well, this Book is ſent up to their Second-Day Meeting, and there they take it into Conſideration; then they will Alter and Change Words and Sentences; put in, and leave out, what they conceive ſuit beſt with the Times; and yet let it go as *The Word of the Lord.* Thus do they ſit in the Judgment-Seat, and like the Old Prophet, deceive; not only the Nations, but the poor young Prophet, that thought he had wrote from the Infallible Motion; when alas! 'tis now ſo alter'd, ſo added to, and diminiſh'd from what it was, that it's meerly Calculated to the Deſign of the Cabal, and yet ſhall go with the ſame Title, *i. e. This is the Word of the Lord to thee, O Briſtol!* Of this moſt horrible Deceit I could give a Hundred Inſtances, and find Matter enough for to write a Book by it ſelf, but I muſt conſult Brevity, leſt my Pen outrun my Penny; and therefore ſhall ſingle out one Inſtance, which I hope will give ſome Satisfaction; it ſhall be out of a Book, wrote by *Edward Burrough*, entituled, *A Trumpet of the Lord ſounded out of* Sion, *ſounding forth the Controverſie of the Lord of Hoſts*, &c. Printed in Quarto, 1656. But

But before I go to the chief Matter intended, I ſhall recite the pretended Commiſſion of this bold Prophet, and then it will appear, whether the Second-Day Meeting did well, in altering his Propheſie, by adding to, and taking from the ſame; for either they did believe him to be a Prophet, that the Word of the did come to him as expreſly as to *Jeremiah*, *Ezekiel*, *Daniel*, and the reſt of the Prophets, or they did not; if they did, how then dare they add, and diminiſh, and leave out, in the Reprint of his Works, what had gone for the Word of the Lord, from 1656 to 1672? If they did not believe him to be a Prophet divinely inſpir'd, but an Impoſtor, why did they ſuffer the ſaid Book to go as *The Word of the Lord*, from 1656 to 1672? So take it which way they will, and it will appear, that G. *Whitehead*, (whoſe Epiſtle of Recommendation is prefix'd, and Printed to *Edw. Burrough*'s Works) and others of this Second-Day Meeting, are moſt horrible Cheats, and grand Deceivers: And therefore, now to the Commiſſion which *Edw. Burroughs* received; which, to G. *W.* and others, that believed it, was both Authentick and Subſtantial, *viz.*

By Order and Authority given unto me by the Spirit of the Living God, King of Kings, and Lord of Lords, the 31ſt. Day of the Tenth Month, 1655. *about the 4th. Hour in the Morning, when my Meditations was of my God, upon my Bed, in* Kilkenny *City, in*

in the Nation of Ireland; *at that time* The Word of the Lord came unto me, *saying, Write my Controverſie with all the Inhabitants of the Earth, unto all ſorts of People; as I will ſhew thee by this ſame Authority and Commiſſion declared: This I ſend unto you the Tribes of the Earth, and this upon your Heads ſhall ſtand for ever, to be witneſſed by the Light of Chriſt Jeſus in all your Conſciences, in the dreadful Day of Vengeance, which upon you, O Inhabitants of the Earth! is coming. Prepare, prepare to meet the Lord. O Nations, Tongues and People! unto you all hereby a Warning is come; and a Viſitation from the Preſence of the Living God, which you are ſtraitly required to put in Practice, as at the terrible Day of dreadful Vengeance you will anſwer the contrary.*

Given under my Hand, and Sealed by the Spirit of the Eternal God, who lives for ever, thro' a Servant of the Lord,

Edw. Burrough.

Thus, Reader, you ſee the Commiſſion which *Edw. Burrough* receiv'd; (whether counterfeit or not, is not my preſent Buſineſs) which was forthwith Printed in *Quarto*, and ſent up and down the Nation, as *The Word of the Lord*, and as ſuch receiv'd by Thouſands of us, and to be ſure, approv'd of by the Second-Day Meeting; yet when the Times chang'd, and the Second-Day Meeting came to Reprint the ſeveral Prophecies and Revelations

lations of this remarkable Prophet *Ed. Burrough*, amongſt the reſt you will find this Book, you ſtiled, *The Trumpet of the Lord ſounded, &c.* Reprinted in the Works of *Ed. Burrough*, p. 97. And,

Firſt, To thee *Oliver Cromwell*, and his Council.

2dly, To all Judges and Lawyers, and their Train.

3dly, To all Aſtrologers, Magicians, *&c.*

4thly, To all Generals, Collonels, Commanders, *&c.*

To all theſe four ſorts, the Reprint has it with ſome little Variation; indeed enough to ſpoil the Predictions; which, had they been true, ought not to have been added to, or taken from. And the Second-Day Meeting in 1672. pretended to believe them to be true, by their Title in the Index, *viz. A Trumpet of the Lord ſounded forth of* Sion, *which containeth a Teſtimony from the Word of the Lord.* But behold, and be aſtoniſhed at the Deceit of theſe Jugglers, *i. e.* the Second-Day Meeters; for the Fifth Propheſie directed thus, *To all you who are, and have been always Enemies to the very Appearance of Righteouſneſs, who are called Delinquents and Cavaliers*; I ſay, this whole Fifth Propheſie is left out in the Reprint, tho' as poſitively Avowed to be the Word of the Lord as the other, as certainly Sealed by the Spirit of the Eternal God as the other, and every way Authorized by as ample a Commiſſion from the

the Spirit of the Living God, yea, the King of Kings, and Lord of Lords, as the other; and yet all left out in the Reprint. And to make it appear so beyond all their Glossing, I shall recite it *Verbatim*, as it follows the preceding Title and Direction.

To the Delinquents and Cavaliers.

Thus saith the Lord, my Controversie is against you, even my Hand in Judgment is upon you already; and you are become cursed in all your Hatchings and Endeavours, and from time to time my Hand hath been against you in Battel; and you have been, and are given up to be a Prey to your Enemies; for the Purpose and Intents of your Hearts have been known always to be against the Form of Truth, and much more against my powerful Truth it self: And because you attempted to take my Throne, (Conscience) therefore I rose in my Fury against you, and will have War with all your Followers herein for ever, who shall attempt to take my Throne, (Conscience;) and tho my Hand hath been evidently against you, yet to this Day you remain in Rebellion in your Minds, in hatching Murder and Cruelty in your wicked Hearts: And tho your Kings and Princes have been cut off in Wrath, and your cruel desperate Inventions, and Plots of Wickedness (conceived in your cursed Womb) have been broken, and you cut short in your Desires, yet you repent not, nor will

Page 9. in the *Quarto* Impression, printed 1656.

Note, All this to the Delinquents is left out in the Reprint, 1672.

will not see, how you are given up to be a Curse, and a Desolation, and a Prey, in Houses and Lands, and Persons, to them whom I raised *against you, and gave Power over you, yet you are hardned, and your Cruelty in Persecution against my Servants cannot be measured; where you have any Power, you smite with the Fist of Wickedness, and count it your Glory to despise my Name: In the Valleys of vain Hopes do you feed, and on the Mountains of foolish Expectations, and conceive in your Cruel Womb of Tyranny, the Overthrow of the Nations; but in the bringing forth your selves are overthrown: And it is not for well-doing that you suffer, but my Hand is against you, and my Judgments are upon you; and, except you Repent* †, *shall continue upon Earth with you, and follow you, and pursue you to the Lake of Destruction, where there is no Repentance; and you, and your Kings, and Lordly Power, (by which you have thought to exercise Lordship over my Heritage) shall be enslaved by the Devil, in the Pit of Darkness, in everlasting Bondage, where he* [the Devil] *shall Reign your King and Lord for evermore,* &c.

† Then some Hopes left: Why then should not this have been continued for their Good?

Note, That all this whole Chapter concerning K. C. II. and his Friends, and Royal Family, is left out in the Reprint of his Works, *Anno* 1672.

From whence it is evident, That tho' this Prophesie was said to be as true as any Chapter in the Bible; yea, that the Word of the Lord

Lord came to *Burrough* the 31*ſt*. of *December*, 1655. at the Fourth Hour in the Morning, and Sealed by the Spirit of the Eternal God; yet this Second-Day Meeting hath, or claim to have a Power ſuperiour, and by Virtue thereof, can ſilence the Prophet, ſtifle his Propheſie, cancel his Revelation, and null and make void his Commiſſion; for, as I ſaid, they either believ'd his Commiſſion to be *Real*, or *Counterfeit*; if *Real*, as ſo they always pretended, then is it not great Wickedneſs that it ſhould be thus ſmothered up, and ſtifled, and left out of his Works, ſince tho' the Delinquents and Cavaliers were very wicked, yet upon Repentance there ſeems to be ſome Hopes, which now this Propheſie cannot be inſtrumental in, ſince the Second-Day Meeting hath buried it in Oblivion, in that they did not Reprint it with the reſt of the ſame Book, in his Works in *Folio*, Printed 1672? If *Counterfeit*, What wicked Wretches were theſe Members of the Second-Day Meeting in 1656. to Print it in *Quarto* as the Word of the Lord, and Sealed by the Spirit of the Eternal God, and thereupon, and as ſuch, ſent it up and down to us, to deceive us, by recommending a *Counterfeit* Commiſſion for a *Real*? Thus let them take it which way they will, and it is wicked in the Superlative Degree.

It muſt be Real or Counterfeit.

But this is not all; it ſhew'd their Cowardize and Temporizing; for this was wrote in *O. Cromwell*'s time, deſigned, I perceive, to

to curry Favour with him, and to shew that himself, and his Brethren the *Quakers*, were Enemies to Monarchy: But when it was Reprinted, it was done in K. *Charles* the Second's time, and then they wheel'd about, and complain'd of *O. Cromwell*, and flatter'd the King, Cavaliers, and Court-Party; and then this Prophesie, Sealed never so strong, Revealed never so clear, the very Day, Month and Year specified, nay, the very Hour in the Morning, yet (as I have said) it not suiting with the Design on foot, namely, To root out Christianity, and introduce Quakerism, it must be suspended, stifled and buried. Thus then it appears, how wickedly deceitful are these Second-Day Meeters, who can thus prevaricate and dissemble with God and Man; of which, I could give many Instances, but rather refer to *The Snake in the Grass*, *&c.* which doth most amply set forth their turning with the Times, and their facing about with every Wind that might seem to blow a prosperous Gale for the Advance of Quakerism, *&c.*

But to conclude, or rather confirm this Head, and to shew what Temporizers these *Quakers* have been, as well as knowingly Wicked, these Second-Day Meeters ever (from first to last) were, let me add one Citation more, as it lies dispersed in a Book of *Ed. Burrough's*, Printed in *Quarto* 1659. containing several Letters written, and said to be delivered to *O. Cromwell*, *Anno* 1657.

and

and some Letters said to be delivered to *R. Cromwell*, *Anno* 1658. then Protector: *But I distrust all they say* †; for having compared this *Quarto* Book, I find many places which mentions the King, or the Kingly Government, left out in his Works in *Folio*; which Words so left out you will find them in Capital Letters; which, as it shews their Temporizing, so it discovers their Wickedness to stifle Prophesies, if they believ'd them such to be; if not, still as wicked to let this *Burrough* in his Works still go for a Prophet, and by *Whitehead*, *Coale*, *Howgill* and *Fox*, &c. recommended as such; I do say, it is such a Depth of Hypocrisie, that I want Words to set it forth sufficiently.

† So cannot believe they did deliver them as Printed, since after Printed can thus alter them.

P. 15. *And these things are not right in the Sight of the Lord, that such who have been for many Years faithful in the Service, and in their Trust, and hazarded Life and Liberty for Conscience-sake, which they cannot now possess, because of thee,* [*Dear* Oliver,] *but are cast out for the Exercise of their pure Conscience; consider of it, for this makes the Nation more unhappy, and less blessed, when such who delight in true Justice and Judgment, are cast out of their Places* *, *and so deprived of giving their Judgment amongst Men; and absolutely this will make thy Army less prosperous, when such who fear the Lord, against whom thou canst not justly charge no Evil, are cast out, and despis'd, and this in time thou may'st see to thy Sorrow;*

* Oh! how the Quakers did flatter *O. Cromwell*, to get into Offices, yea, Justices forsooth.

row; and as thy Friend, I lay this before thee, and do in Plainneſs tell thee, If thou thus utterly deny the People of God in the Day of thy Proſperity, and thou thus wholly caſt them out of thy Service, they cannot ſtand by thee, nor own thee in the Day of thy Trouble †; P. 16. When as ſuch who feareth the Lord, are caſt out of Judicatories in thy Government, and out of Defence in thy Armies: What! Is this the end of that long Travel in Wars, and of ſo many Promiſes of Liberty of Conſcience, that juſt Men ſhould thus be dealt withal, as one without Bowels of Compaſſion, unto ſuch who have truly ſerved with thee in a faithful Service for the Commonwealth, who many of them now are grievous Sufferers under thee? P. 17. Many Enemies thou haſt, which watch over thee, (O. C.) for Evil, and not for Good: — Firſt, There is a People ſcattered thro' all theſe Nations, who is full of Wrath towards thee, EVEN OF THOSE KNOWN BY NAME MALIGNANTS *, in whoſe Hearts, to this Day, there is continual Hatred againſt thee, and all thy Off-ſpring; — Daily Advantage they ſeek againſt thee, by ſecret Plottings of Maliciouſneſs in their EVIL Hearts, ſeeking by all Means, if it be poſſible, how to be avenged, and to revenge themſelves, and THE CAUSE OF THEIR KING, with no better Purpoſe, than to deſtroy thee; — Such is the Cruelty and Deſperateneſs of ſome of them, their own Lives are not dear unto them, to take

† Oliver did not much value his new Saints, i. e. Quakers.

* Oh! how careful the Quakers were of their dear Friend O. C.

take away thine; I have felt the Strength of their Rage againſt thee, which carries them above Senſe or Fear, to undergo any Danger, that they may ſee their deſired End of thee; their Malice towards thee is ſo ſeated in their wrathful Hearts, that it cannot eaſily be quenched: I know the Lord hath CURSED *them and their Endeavours to this Day, and thou haſt had Dominion and Power given thee of God, to break them in Pieces;* AND WHAT THOU HAST DONE TO THEIR KING SHOULD NOT BE RECKONED AGAINST THEE BY THE LORD, † IF NOW THOU ART FAITHFUL TO WHAT HE REQUIRES OF THEE. P. 20. *Tho' we the People of God doth not envy thy Perſon nor Government,—yet, Friend, the Want of our Prayers to God for thee is worſe to thee than the ſecret Plotting of all wicked Men: And how can we mention thee in our Prayers to God for thee, except it be to be deliver'd from thee?* Good Counſel and Advice rejected, Printed in *Quarto* 1656. Reprinted in *Folio* 1672.

† Murder acquitted, if *O. C.* would but ſtand by the Quakers.

To this agrees that Saying of G. *Fox* to Mr. *Camelfeild*, a Miniſter, in his Book, *i. e. Truth's Defence, &c.* p. 15. *No Prayers can we ſend to thee, but for thy Deſtruction, thou Man of Sin, and Enemy of Chriſt, &c.* No, neither to *Oliver* their Governour, nor to the Prieſts; no, they cannot pray for their Enemies, unleſs they do Kindneſs for them, *i. e.* make them Juſtices or Commanders; no,

no Penny, (or what's Equivolent) no *Pater Noſter* from the Quakers. See the Margin†. P. 21. 'And this I have written to thee, 'out of perfect Love in the Fear of God:— 'And if thou could'ſt own them, (*i. e.* Quakers) they would own thee in the Face of 'all thy Enemies.

† Is that the Reaſon they'll not pray for King *William* III?

P. 35. To *Richard.* 'AS CONCERNING 'THY WAR, AND ARMIES ABROAD 'IN SPAIN, SOMETHING THERE IS 'IN * IT KNOWN TO THE LORD:— 'MAKE NO COVENANT WITH IDOLA-'TERS, BUT TREAD DOWN THEIR I-'DOL GODS, WHICH THEY HAVE SET 'UP, AND HEW DOWN THEIR MOUN-'TAINS, IN WHICH THEIR CONFI-'DENCE STAND, AND PLOW UP 'THEIR GROUND, THAT THE SEED 'MAY BE SOWN AFTER THEE; IT'S 'HONOUR ENOUGH TO BE THE 'LORD'S PLOWMAN. P. 44. 'And if 'thou walk with the Lord, and preſerve his 'People, (*i. e.* Quakers) that fear him, then 'ſhalt thou proſper, and thy Name ſhall be 'greater than was thy Father's, and the num-'berleſs Number of this now diſtreſſed People 'will be unto thee a Strength, and ſtand by 'thee in thy Day of Trouble, and defend thee 'and thy Juſt Government†, and their Hearts 'ſhall cleave unto thee, and thou ſhalt pro-'ſper for their ſakes, and none of thy Ene-'mies ſhall have Power over thee. P. 53. 'And as for thy Father, the late Protector, 'great

* Something; yea, who knows not that, this is like a Gypſie-Propheſie.

† Then *R. Cromwell's* Government was Juſt in the Quakers Account.

'great things did the Lord do for him, in 'raiſing him up, and caſting out his Enemies 'before him, and giving him Victory, Re-'nown and Power * thro' Nations; and we 'know the Lord ſhewed Favour to him, and 'gave him Strength, Wiſdom and Va-'lour, and a right Spirit; and he was called 'of God into that great Work, to ſubdue the 'grievous Tyrannies, once ruling over tender 'Conſciences, and to break down the great 'Oppreſſions which had cauſed the Juſt to 'Groan; and the Lord was with him in Victo-'ry, and preſerved him from great Dangers.

* O brave *Oliver!* the Quakers Champion.

Obſervations on the recited Quotation.

Reader, pleaſe to obſerve, *Firſt*, That the Words in Capital Letters were Printed in the *Quarto* Book, 1659. and left out in the Reprint in *Folio*, 1672. which ſhews their Temporizing; and like Butter-flies, how they hide themſelves, whilſt the Danger of the Storms are paſt. *2dly*, Their Wickedneſs in leaving out ſuch Propheſies, if real; if counterfeit, then as bad to ſuffer them to go abroad ſo long, to deceive others. *3dly*, How they pleaded their being in the Army, and their Faithfulneſs to their Truſt therein, as meritorious of their Continuance in the Army for the Defence of the Nation, as well as their Deſire of being in Offices in the Adminiſtration of Juſtice †. But hold! *Oliver*, as he did not believe their Propheſies, ſo he would not truſt them in either

† Oh! they'd gladly be Juſtices of the Peace.

Military or Civil Affairs. *4thly*, You may see how they did cling to *O. Cromwell*, and next to *Richard*, justifying their Usurpation. *5thly*, How they acquitted *O. Cromwell* in that horrible Murder of K. *Charles* I. saying, That if he would but stand by, cherish and support Quakerism, *WHAT HE DID TO THE LATE KING SHOULD NOT BE LAID TO HIS CHARGE BY THE LORD.* *6thly*, And that if he would not do so, they could not pray for him, and that should be worse to him than all the Plottings of the Wicked: And I take this to be the Reason why they refuse to pray for K. *William* III. for I have gone into several of their Meetings, and I have enquired of others that have done the like; I have likewise read divers of their Prayers in Print, as *Stephen Crisp*'s, and others, yet I could never hear, see, nor learn, that they ever prayed for K. *William* III. no, no more than for the Priests, or than for *Oliver*. But for this Omission *Whitehead* hath a Salvo ready, *The Content. Apost. &c.* p. 27. *viz. But where are all required by Christ or his Apostles, to pray for them* (i. e. *Kings, and all that are in Authority*) *by Name, or charged as Offenders for not naming of Persons in our Prayers? May we not pray acceptably*†, *unless we tell God the Names of those we pray for?* &c.

†And may you not? Who knows but you may mean another than the Rightful and Lawful King.

But, Reader, let me trace this Snake in the Grass, and hunt this Fox to his Burrow; and do not think it hard dealing: I know there

there can be nothing ſaid of them that grates, but they preſently cry out of Perſecution, of Malice, while they take the Liberty to expoſe all ſorts of People, how innocent ſoever, as at large I have ſet forth in the *Picture of Quakeriſm, &c.* Part 2. p. 44, to 175. and ſhall ſhew one Inſtance more, before I enter upon my *Chace.*

Viz. 'To all you that deſire an Earthly 'King in *England*,—who profeſs your ſelves 'to be Chriſtians, whether Presbyterians, or 'others,—Do not the Prieſts, Presbyterians, 'and many of the Rulers, cry for an Earthly 'King? — And is not this the ſame Nature 'the Jews were in? And do they not in this 'Crucifie Jeſus?— And are not all theſe El-'ders Chriſtians, that will doat ſo much of 'an Earthly King, *Traytors* againſt Chriſt?— 'Now Elders, if you ſay, *Peter* ſaid, Ho-'nour the King, — this doth not hold forth, 'that *Peter* bid them ſet up an Earthly King 'over them; neither do you read,—that there 'were any Earthly Kings ſince the Days of the 'Apoſtles, but among the Apoſtate Chriſti-'ans, *&c.* See *Quakeriſm Unmaſk'd*, &c. p. 1. for much more of this.

G. Fox's Judgment of Kingly Government, taken out of a Paper of his, written to the Presbyterians, *&c.* a little before the Reſtoration.

But no ſooner did the King come in *Anno* 1660. but within a Month, *G. Fox* and others put forth a Declaration, ſaying, *p.* 4. 'We do therefore declare, to take off all 'Jealouſies, Fears and Suſpicions of our Truth 'and Fidelity to the King, and theſe preſent Governours, That our *Intentions* and

Yea, let their Words be never so contrary, they are not to be measured by their Words.

'Endeavours are, and shall be good, true, 'honest and peaceable towards them, and 'that we do love, own, and honour the King, 'and the present Governours, *&c.* It would require a Volume to set forth their Temporizing, and horrid Practices in this kind; but I shall only give a Taste, referring to *The Snake in the Grass*, &c. But 'tis Comical to see this their early Turning with the Times: *First*, None more vigorous against Monarchy; and yet none did sooner, nor yet more flatter, fawn, and creep to the same Government, than did the *Quakers*: But that which is most provoking, and for which I chiefly mention this, that upon every Occasion, to ingratiate themselves into the Favour of the Government, they frequently charged the same Presbyterians, *&c.* with their being against the Government, of fighting Principles, yea, a People who would promote their Religion by the Power of the Sword. See *W. Penn*'s *Just Rebuke to* 21 *Divines*, &c. printed 1674. *p.* 25. *viz.* 'How 'did the Presbyterians excite the Parliament 'in these very Terms: *Elijah* opposed Idolatry and Oppression, so do ye; down with '*Baal*'s Priests, which is (saith *Penn*) as 'much as to say, Away with your Arch-Bishops and Bishops, the whole Ministry, and 'Worship of the Church of *England*.

Come, smooth *George*, I have seen another of your Books, Intituled, *The Way cast up*, *&c.* p. 52, 53. where you say, *p.* 52. 'Some 'of

'of the Presbyterian Nonconformiſts Preach-
'ers, are fled Beyond-Sea; others lurk in
'Corners here and there, and keep private
'Conventicles, where many times they preach
'Sedition againſt their Lawful Prince, by In-
'ſtigation of whom, that Inſurrection hap-
'ned in 1666. Again, *p.* 53. And ſome of
'them have printed Books in Defence of the
'Lawfulneſs of making War againſt the Su-
'preme Magiſtrates, *&c.* Again, *p.* 23. And
'how many Garments were rouled in Blood,
'by the Inſtigation of the Presbyterian
'Teachers, the whole Nation was a Witneſs;
'ſo that many Thouſands were made Widows
'and Fatherleſs, by that War they ſtirred up
'the People unto. *P.* 54. And in very Truth,
'the Presbyterian Church will never be able
'to purge her ſelf of the Iniquity of killing
'many Thouſands in the Three Nations, by
'the Occaſion of a moſt bloody War, raiſed
'up thro' the Inſtigation of the Presbyterian
'Teachers, *&c.* And thus they continued bloody Enemies to the Presbyterians, notwithſtanding *George Fox* did ſo condemn them as Traytors, Antichriſts, and Crucifiers of Jeſus, for endeavouring the Reſtoration of King *Charles* II. and that no People then on Earth did more ſtir up, inſtigate, and encourage a bloody War againſt the King and Church of *England*, than the *Quakers* did: Witneſs their *Trumpet ſounded*, &c. See their *Trumpet ſounded*, &c. in the Eleventh Chapter.

But

But notwithstanding all this, and a Hundred times as much, which might be shewed out of their Books, yet they continued villifying the Presbyterians, saying; 'Knowing 'that ye look on it as a Duty, to fight by 'Military Weapons, in Defence of your Prin'ciple; yea, to promote *Your Cause* by the 'Power of the *Sword*, in which you are 'Confirmed by some of *Your Preachers*, who 'are *Always* labouring to perswade you to 'this, as one Evidence of your Zeal for God, 'and not to spare to hazard your Lives, Li'berties and Estates, in such a Glorious Cause, 'as you call it.—It were worth your serious 'Consideration, That if these (Presbyterian) '*Preachers* continue to *Stir* you *Up* to *Rise* 'in *Arms* †, they have not much of Self-In'terest in their Eye, they being now seclu'ded from their Places, and that Power and 'Authority they and their Brethren had ta'ken from them; Whether therefore they 'seek not to *Embroil* the *Nations* in *New* '*Wars*, rather than still to be thus deprived? '*&c. A plain and peaceable Advice to those called Presbyterians in* Scotland, &c. *Printed* Anno 1681. p. 1, 7.

† No, nor nothing of it, but to stifle the Popish Plot, and throw it upon the Protestants.

Thus then it appears, that the Quakers to curry Favour with *O. Cromwell*, they complained fearfully of the Presbyterians as Traytors, for joining with the Church of *England*, in the Happy Restoration of King *Charles* II. So now from 1660 to 1681, they all use the Craft and Policy imaginable, to bring the

Odium

Odium of that Reign upon the Presbyterians, and thereby to make way for the Papiſts, and to ſtifle all their wicked Plots and Conſpiracies: And that it is not my ſingle Judgment, I ſhall publiſh a Letter ſent me.

SIR,

It being notoriouſly known, That ſince the Diſcovery of the Popiſh Plot in England, *many Courſes and Endeavours hath been uſed by the Papiſts and their Abettors, to ſtifle and hinder the Diſcovery and Puniſhment thereof.*

And particularly, by pretending a Presbyterian Plot againſt the King and his Government in England; *and in order thereto, it is evident what Falſities, Scandals and Invectives againſt the Proteſtants in general, under the Name of Presbyterians, have Weekly been Publiſhed in thoſe Libels, Intituled,* Heraclitus, *the* Obſervator, *and others.*

And whereas there hath been lately Printed for Benjamin Clark *in* George-Yard, Lombard-ſtreet, London *, *this preſent Year* 1681. *a certain Book, Intituled,* Advice to the Presbyterians *in Scotland, which appears to have been written Two Years ſince; which Book doth very much reflect upon ſome Principles of the* Scotch *Presbyterians; whether rightly ſuggeſted or not, is not the Intent of this Paper to examine; but Twenty Years Experience of the Presbyterians in* England, *have prov'd their Practices in* England, *far different from the mention'd Reflections:*

* The Quakers Bookſeller.

There-

Therefore ſundry well-meaning Proteſtants, of different Perſuaſions from the Presbyterians, for ſeveral Reaſons, have thought the Publication of the ſaid Book in England *, at this juncture of Time, to be injurious to the Proteſtant Intereſt in general: And ſome of the ſaid Proteſtants being informed, that Mr.* Pennyman *did intend to make a publick Proteſtation againſt the ſaid Book this Day upon the* Exchange, *did think it their Duty to diſſuade Mr.* Pennyman *from the doing thereof, as being probable to be the Occaſion of the greater Publication of the ſaid Book, unto which he hath conſented: And the ſame Perſons do likewiſe deſire and require you, as much as in you lyes, to hinder thereof, leſt by your Neglect you ſtrengthen the Hands of the Enemies of the Proteſtants, and Proteſtant Religion in general* †.

* Of *Alex. Skene*, a Quaker-Teacher.

† Copy of this was ſent to the Quakers.

28. July, 1681.

Thus then doth it undeniably appear, how enviouſly Malicious, and of what a Perſecuting Spirit the *Quakers* are; yet, poor Hearts, this in them is all Innocency, Meekneſs, and the Lamb's Spirit; but in others, ſo much as to tell them of it, it's Perſecution. Pray why was it in *G. Fox* and others, to call the Clergy Witches, Devils, Blaſphemers, falſe Prophets, Jeſuits, Conjurers, Antichriſts, and what not, that might render them odious to the People? *Smith's Works*, p. 175. *A Brief Diſcovery of a Threefold Eſtate*, &c. p. 7,

p. 7, 8. *Burrough's Works*, p. 30. This is no Perſecution in the *Quakers*; no, they are innocent Souls, and as far from Perſecution, as the Meat of an Oyſter is from the Shell, when living in the Sea; for they for *the preſent* are given up to ſuffer. Come, *G. Whitehead*, what think you of your Brother *Smith*, who calls the Biſhops Monſters, the Church of *England* a corrupted Womb, and by him ript up? What do you think of his ſaying the Common-Prayer-Book receives its Strength from the Pope's † Loins, and that the Pope gives Life to it? Oh that ye could but ſee your ſelves, and repent of your Wickedneſs! For if the Government ſhould believe you, that the Clergy are falſe Prophets, what remains but Death, and that according to the Law of God? But I challenge the *Quakers* to produce one ſingle Clergyman that have prophefied of a thing to come to paſs, and it did not; as *Sol. Eccles*, a Quaker-Prophet, did, who prophefied, That *John Story* ſhould die within a Year, who lived Four Years after, as I elſewhere have ſhewed.

† Good God! was ever the like Impudence known?

Again, If the Government believ'd the *Quakers*, whoſe Books affirm, that the Clergy are Witches and Devils, they ought not to ſuffer them to live, but preſently ſay, ☞ There goes a Witch, knock him on the Head, *Exod.* 22. 18. Again, ☞ There goes a Blaſphemer, ſtone him to Death, *Lev.* 24. 16. Again, ☞ There goes a falſe Prophet, let him die, *Deut.* 18. 20. *Yea, (ſaith* W. Penn)

Penn) *Whilſt the Idle Gormandizing Prieſts of* England *run away with above* 150000 *l. a Year, under Pretence of being God's Miniſters,* —— *and that no ſort of People have been ſo Univerſally, thro' Ages, the very Bane of Soul and Body, to the Univerſe, as that Abominable Tribe; for whom the* Theatre *of God's moſt dreadful Vengeance is reſerved, to act their Eternal Tragedy upon* †, &c. The Guide Miſtaken, *&c.* p. 18.

† Obſerve the Quakers *Goliah* of *Gath*, *W. P.*

Thus, Reader, I have given thee a Reliſh of the *Quakers* Meekneſs, and Lamb-like Nature; and therefore give me leave to hunt this Fox; did I ſay, give me leave? Nay, I am reſolv'd, that if thou wilt not give me leave, I ſhall take it: What! ſhall theſe *Rabſheka*'s be perpetually Railing and Domineering over the Goſpel-Miniſters without Controul? Shall theſe uncircumciſed *Philiſtines* appear in Triumph Forty Years together, and their *Goliah* vaunting himſelf, boaſting of his Parts, Learning, and Intereſt at——as the other did of his Strength and Stature, whoſe Staff of his Spear was like a Weaver's Beam; and who glorying therein, defied the Armies of *Iſrael*, 1 *Sam.* 17. as the *Quakers* do the Church of *England*, her Biſhops and Clergy? And as a freſh Motive to this my Chace, I ſaw Two Letters from Two worthy Clergymen to their Acquaintance in the City, which complain'd of the *Quakers* Inſolency. An Abſtract thereof is as followeth, viz.

I ſupply the Cure of —— I have with the Bleſſing of God upon my Pains, preſerved the People in our Communion (except ſome few) till now. But at this time, thro' the extraordinary Devices, Craft and Subtilty of the Quakers, that Pariſh, and two or three more thereabouts, are in great Danger of falling from the Church to Quakeriſm; ſeveral of their New Converts go about to Houſes, importuning Men and Women to go to hear their Speakers: They are ſo troubleſome in this Nature, as that I am perſwaded ſome have turned, and others muſt turn for a quiet Life. I have obſerved them to be much more hot and eager in making Proſelytes ſince the Peace, than ever they were in the time of the War. They challenge us to meet them, and Diſpute with them; but if we ſhould accept their Challenge without our Biſhop's Leave, I do not know how he would reſent it; beſides, I am not haſty, leſt the beſt Cauſe in the World ſhould ſuffer thro' my Weakneſs: — And the Advantage they would bring to their Cauſe hereby, is, to have it univerſally believ'd, that their Religion is ſo good, and ſo much favour'd by the Government, as that it neither can, nor dare be oppos'd by us.— I believe the Intent of the King and Parliament, in granting them an Indulgence, was not that they ſhould diſturb the Profeſſors of the Eſtabliſh'd Religion by Law; but rather, that theſe Legal Profeſſors ſhould not be capable of diſturbing or moleſting them: I pray God open the

Eyes

Eyes of our Governours, and cauſe them to take into Conſideration this too much, and too deplorable, unlimited and unbounded Toleration, (eſpecially as the Quakers both claim and uſe it;) which, notwithſtanding all the Care, and indefatigable Labour and Pains of the Watchmen of Iſrael, *will certainly (if not timely prevented,) be the Overthrow of our Church, and Chriſtianity it ſelf,* &c.

And to my own Knowledge, they boaſt of having the Royal Ear, and ſuch Friends at Court as give them great Boldneſs, eſpecially in Country Towns and Villages, where they ride Lord and Maſter, and begin to think themſelves intereſted in the Comprehenſion diſcourſed of: But if ſo, without firſt a general Retractation of the Errours by them broached, and of their ſcandalous Defamations of our Kings, our Parliaments, Biſhops, Clergy, and Proteſtants in general, it will be no other than breeding a Viper in the Bowels of the Chriſtian Churches, which God of his Mercy divert. Thus begging my Reader's Pardon for this long Digreſſion, I ſhall now take Leave to renew my Chace in Hunting the Fox; not ſo much to ſingle out a ſingle Perſon, (for that (God knows) of every Society there has been ſome Particulars under miſtaken Notions, purſuing wrong Deſigns;) as to ſhew, that the Governing Party of the *Quakers*, who ſit at their Helm, have been utterly againſt this preſent Government: For, as I told them Publickly, in my Prin-

Printed Letter to the *Quakers*, Printed 1690. *p.* 2. *i. e. This Government and the Protestant Interest are so linked together, that those which are not true to the one, cannot be true to the other, whatever they may pretend*, &c. I say not so much to single out of their Herd one particular Person, as to shew, that the *Quakers* in general, (who think themselves thus highly honoured, as the Merit of their Innocency) have all along been averse to the Government, that so when they (like the Peacock) behold their dark Parts, they may let fall their Plumes, and be humbled, and brought to a Confession, both of their Sins of Omission and Commission against God and Man: For,

I having observed the Discourse of the *Quakers* touching the late Happy Revolution, found how their Pulse beat; and in the general, perceived a great Lukewarmness in them to the present Government: I also went sometimes to their Meetings, as I did to other Dissenters, to observe whether they all pray'd for Their Majesties; and to do the Dissenters Right, both Presbyterians, Independants and Baptists, pray'd heartily for Their Majesties, King *William* and Queen *Mary*; but not a Word of such a Prayer amongst the *Quakers*: By which I soon perceived, that their Peoples Averseness to the Government proceeded from the Doctrine and Example of their Teachers; upon which I Printed against this their Omission, in a

Letter to the *Quakers*, 1690. p. 2. saying, *Why do you not Pray for, and Addreſs your ſelves to King* William *and Queen* Mary, *as publickly and as heartily as you did to and for the late King* James II. viz. *as a brave King? God and Ceſar (ſaid* Penn*) are both of a Mind; pray God bleſs the King and his Royal Family. Theſe, and many more, were publiſhed thro' the Nations, (and from your Yearly Meetings too;) but no Salutation, no Meſſage, no Prayer for, nor Addreſs to King* William *and Queen* Mary, *as if you were ſtruck mute at the Loſs of your brave Popiſh King. What can you ſay for your ſelves? Are you like thoſe,* 1 Sam. 10. 27. *viz.* The Children of *Belial*, who ſaid, How ſhall this Man ſave us? And they deſpis'd him, and brought him no Preſents, (*no Prayers, no *Addreſſes*;) but the King held his Peace? O *ye unworthy and ungrateful Perſons! Hath not King* William *granted you the Liberty of your Conſciences? What! Have you nothing to ſay for King* William? *Nay, you are ſo far from that, that you have acted quite contrary; for when King* William *appointed a Faſt for the Proſperity of his Arms, then you not only Preached againſt the Faſt, but alſo to weaken the Hearts and Hands of his Friends, you vehemently cry'd down all Wars and Fighting*, and the like. Is you Zeal for the Proteſtant Cauſe quite gone, or is it gone to* Rome? &c.

I do not charge this as an Evil in it ſelf, whilſt our King; but to ſhew the Quakers Zeal to that, and Coldneſs to his preſent Majeſty, whom God preſerve.

* Mark this, with the Juncture of Time and Occaſion.

This

This Letter, I grant, put them into a Fume and Fret; but they ſoon found a *Salvo*, *viz. Where (ſaid* G. Whitehead*) are all required by Chriſt, or his Apoſtles, to pray for them,* (i. e. *Kings, and all that are in Authority*) *by Name*, &c. *The Content. Apoſtate*, &c. p. 17. as before obſerved.

But I ſoon Printed a Reply to *G. Whitehead*'s Evaſive Anſwer, intituled, *New Rome Unmask'd, p. 26, to* 30. where I gave Inſtances of their Prayers and Addreſſes to the late King *James* II. as in the following Addreſſes is manifeſt, but not one Anniverſary Addreſs to King *William* III. to *Auguſt* 1699. *viz.*

The Humble Addreſs of the People called *Quakers*, to K. *James* II. *June* 1687.

We cannot but with grateful Hearts, both admire and acknowledge the Providence of God, that made the King's retiring into our Native Country [i. e. Scotland, *in* 1679.] *give a Happy Turn to his Affairs, to the defeating and diſappointing the Deſigns of his Enemies: We do juſtly conceive* Our *ſelves obliged by a ſpecial Tie, to praiſe God for his Goodneſs, in carrying the King through and over all his Troubles; ſince by the ſame Providence, and at the ſame time, by which the* Lord *began in that more obſervable manner, to evidence his Care of him, he made him the happy Inſtrument to deliver us from our Troubles; ſo that the Proſperity of his*

Letter to the *Quakers*, 1690. p. 2. saying, *Why do you not Pray for, and Address your selves to King* William *and Queen* Mary, *as publickly and as heartily as you did to and for the late King* James II. viz. *as a brave King? God and Cesar (said* Penn*) are both of a Mind; pray God bless the King and his Royal Family. These, and many more, were published thro' the Nations, (and from your Yearly Meetings too;) but no Salutation, no Message, no Prayer for, nor Address to King* William *and Queen* Mary, *as if you were struck mute at the Loss of your brave Popish King. What can you say for your selves? Are you like those,* 1 Sam. 10. 27. *viz.* The Children of *Belial*, who said, How shall this Man save us? And they despis'd him, and brought him no Presents, *(no Prayers, no Addresses;)* but the King held his Peace? *O ye unworthy and ungrateful Persons! Hath not King* William *granted you the Liberty of your Consciences? What! Have you nothing to say for King* William? *Nay, you are so far from that, that you have acted quite contrary; for when King* William *appointed a Fast for the Prosperity of his Arms, then you not only Preached against the Fast, but also to weaken the Hearts and Hands of his Friends, you vehemently cry'd down all Wars and Fighting*, and the like. Is you Zeal for the Protestant Cause quite gone, or is it gone to* Rome? &c.

I do not charge this as an Evil in it self, whilst our King; but to shew the Quakers Zeal to that, and Coldness to his present Majesty, whom God preserve.

* Mark this, with the Juncture of Time and Occasion.

This

This Letter, I grant, put them into a Fume and Fret; but they ſoon found a *Salvo*, *viz. Where (ſaid* G. Whitehead*) are all required by Chriſt, or his Apoſtles, to pray for them, (i. e. Kings, and all that are in Authority) by Name*, &c. *The Content. Apoſtate*, &c. p. 17. as before obſerved.

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Affairs, and our peaceable Fruition of the Exerciſe of our Conſciences, bears the ſame Date, &c.

The Humble Addreſs of the People call'd *Quakers* to K. *James* II. from our Yearly Meeting, 1688.

We the King's loving and peaceable Subjects, from divers Parts of his Dominions, being met together in this City, to inſpect the Affairs *of our Chriſtian Society* †, Throughout the World, *think it our* Duty *humbly to repreſent,* &c. — *Now ſince it hath pleaſed thee, O King! to renew to all thy Subjects, by thy laſt Declaration, thy* Gracious *Aſſurance, to purſue the Eſtabliſhment of this Chriſtian Liberty,* &c. We *think our ſelves deeply engaged, to renew* Our *Aſſurances of Fidelity and Affection:* — *And as we firmly believe, that God will never deſert this juſt and righteous Cauſe of Liberty,* Nor the King *in maintaining of it; ſo we hope,* &c.

† Which by Interpretation is Infect.

Thus, Reader, you ſee here is nothing wanting but bended Knees; here is in *All* Humility, in *All* Fidelity, with *All* Affection; yea, *All, All, All,* all Prayers for him, for a long Life, for a proſperous Reign; Laud and Praiſe in the higheſt, for *His* Deliverance, for the defeating his Enemies, [*i. e.* Proteſtants;] beſides, by a modeſt Computation, Ten Thouſand Books ſpread up and down the Nation, in favour of his Govern-

Government. See my *Sober Expoſtulation with the Hearers of the Quakers*, &c. p. 13.

But, ſince King *William* came to the Crown, *No* Salutation, *No* Meſſage, *No* Prayers for, *No* Addreſs to him from their Yearly Meeting †, *No* in all Humility, *No* in all Fidelity, *No* with all Affection, *No* Publick Prayers for his long Life, for his proſperous Reign, *No* Laud and Praiſe that his Enemies are defeated. Here is all *No*, *No*, *No*; nor one Book wrote in Favour of the Government, during this Reign.

† Unleſs this in 1698. now the War is ended, and no Hopes left them.

But that my Reader may rightly underſtand which ſide of the Hedge the *Quakers* have to this Day hid themſelves, I will recite one *Query* to them anew, as in that Book of mine I did, *New Rome Unmask'd*, &c. *p.* 31. as I took it out of a *Jacobite Catechiſm*, *p*, 5. For as I would not write one Sheet which hath not a Tendency to ſhew either their Errours, Hypocriſie, Covetouſneſs, or Treachery to the Nation, ſo ſhall I take in all that concur thereto, tho' it be Twenty Sheets. The *Query* is;

Query. *What made the Quakers no more concern'd for the Loſs of thoſe brave Patriots of our Country*, Eſſex, Ruſſel, (Sidney, Corniſh, Bateman? *&c.*)

I could never get an Anſwer to this Query.

This was ſuch an untoward, knotty Queſtion, that all the Quakers were not able to anſwer it, that ever I underſtood: No, no, inſtead of being ſorry, G. *Whitehead*, *Fran. Camfeild*, *Gilbert Layty*, and *Alex. Parker*,

This was the first Addreſs they ever made to Authority.

deliver'd an Addreſs to King *Charles* II. at *Windſor*, about the time of the Execution of my Lord *Ruſſel*, crying out extreamly againſt all *Helliſh Plots*, and all *Trayterous Conſpiracies*, and that they had nothing but Love and Good-will to him, and his Brother the Duke of *York*.

But to return to the Obſervation I have made on the *Quakers* Publick Prayers for, and their Yearly Meetings Addreſs to the late King *James* II. and their contrary Practice to King *William* III *. I have ſomething more to offer, as an Aggravation of their Ingratitude, for they made an *Order* for the calling in the Widow *Whitrow*'s Books, (ſhe being formerly of their Society, and by her plain Dreſs ſome take her to be ſo ſtill;) which was in Favour of this Government. Now *G. Whitehead*, what Scripture had you for that? Or, by what Authority did you preſume to give out this *Order?*

* No; for what they do at their Yearly Meeting is done by the Body.

Now I ſhall tranſcribe the Widow *Whitrow*'s Paper, concerning the Quakers Order for calling in her Books; which is as followeth, *viz.*

† The very Titles of theſe Books were ſufficient for the Ruling Quakers to Cenſure the Books.

December 1689. *The Widow* Whitrow *ordered* Andrew Sowle *to Print a Book for her, intituled*, The Widow *Whitrow*'s Humble Addreſs to King *William* III. *And in* December 1690. *ordered him to Print another Book, intituled*, For Queen *Mary*, the Humble Salutation and Faithful Greeting of the Widow *Whitrow* †, &c. *Both which*

were

were well accepted; *and which* Andr. Sowle ** *ſent into the Country to his Friends the Quakers, and many of the ſaid People did buy them, and liked them well* †, *and ſent for more: But the chief Quakers in* London, *at their Monthly Meeting at* Devonſhire-Houſe, *the* 7*th of* January *following, made an Order to have all thoſe Books called in, and appointed* John Ethridge *and* William Ingram *to go to the Printer, and acquaint him with the ſaid* Order, *which accordingly they did: At which the Printers ſeem'd troubled, ſaying, They thought Friends would not have been againſt them.* (i.e. *ſuch Books*) *ſeeing they were moſtly writ againſt the Pride and Wickedneſs of the Times: And asked, What it was they had againſt the Books? They anſwered, They* * *had little againſt them,* Only that they were writ in Favour of This Government, *and reflected upon the former* †; *and that Friends had* Reſolved not to Meddle with the Government, *&c. It is to be obſerved, That the firſt Book, called,* The Addreſs, &c. *was Printed above a Year before, and ſold by their Bookſellers, and not any Stop put to them, till ſome* † *were endeavouring the Overthrow of this Government; ſo that it is eaſily to be underſtood what the Meaning was of ſuch an Order, at ſuch a Time and Seaſon,* &c.

** *Sowle* was the Quakers Printer and Bookſeller.

† This perplexed the *Foxonian* Quakers.

Too true, Sons of the *Foxonian* Quaker-Church.

* Meaning their Monthly Meeting.

†*i. e.* Their brave King *James* II.

† *Viz.* The Lord *Preſton, W. P.* &c.

This Account is ſtill ready to be atteſted, if deny'd; and which I ſignify'd ſomething of formerly, but now I thought fit to recite

it at large. See *New Rome Arraign'd*, &c. *p.* 30.

Well, this Order was made, where G. *Fox*, and the Chief Governing *Quakers* in *London*, were preſent, in *January*; but in *February* following came out a Proclamation againſt one of their chief Men; who upon the News of it, and as a tacit Confeſſion of great Guilt, run up a Cock-loft, at leaſt a Chamber Four Story high, to hide himſelf. Let now the *Quakers* remember their Book, where they ſay, *Some of the Presbyterian Nonconforming-Preachers are fled Beyond-Sea, others lurk in Corners here and there, and keep private Conventicles, where many times they preach Sedition againſt their Lawful Prince*, &c. as I before obſerved; and let Mr. *Penn* remember, and be humbled, and thankful for the Favours he has receiv'd, and the Forgiveneſs he has met with: And let him look upon his Preface, *viz. To the Chriſtian Quaker, and his Divine Teſt. The PRIESTS, like FOXES, ſeeing their KENNEL, — TUMULTUOUS, BLOOD-THIRSTY, COVENANT-BREAKING, GOVERNMENT-DESTROYING ANABAPTISTS, —keep their old Haunt, of creeping into GARRETS, Cheeſe-lofts, Coal-holes, and ſuch-like Mice-Walls**, &c.

* Now *W. Penn* himſelf was forced to hide, and upon a far worſe Occaſion than thoſe he mentions; as may be ſeen by Their Majeſties Proclamation.

By

By the King and Queen a Proclamation, for Diſcovering and Apprehending *William Penn*, and *James Grahme*.

MARIE R.

Whereas Their Majeſties have received Information, That William Penn, *Eſq*; *and* James Grahme, *Eſq*; *with other Ill-affected Perſons, have Deſigned and Endeavoured to Depoſe Their Majeſties, and Subvert the Government of this Kingdom, by Procuring an Invaſion of the ſame by the* French, *and other Treaſonable Practices, and have to that End held Correſpondence, and Conſpired with divers Enemies and Traytors, and particularly with Sir* Richard Grahme, *Baronet, (Viſcount* Preſton, *in the Kingdom of* Scotland,*) and* John Aſhton, *Gent. lately Attainted of High-Treaſon; For which Cauſe ſeveral Warrants for High-Treaſon have been iſſued out againſt them, but they have withdrawn themſelves from their uſual Places of Abode, and are fled from Juſtice: Their Majeſties therefore have thought fit, by and with the Advice of their Privy Council, to Iſſue this Their Royal Proclamation; And Their Majeſties do hereby Command and Require*

all

all their Loving Subjects to Diſcover, Take and Apprehend the ſaid William Penn *and* James Grahme, *where-ever they may be found, and to carry them before the next Juſtice of the Peace, or Chief Magiſtrate, who is hereby Required to Commit them to the next Goal, there to remain until they be thence Delivered by due Courſe of Law; And Their Majeſties do hereby Require the ſaid Juſtice or other Magiſtrate, immediately to give Notice thereof to Them, or Their Privy Council, And Their Majeſties do hereby Publiſh and Declare to all Perſons that ſhall Conceal the Perſons above-named, or any of them, or be Aiding or Aſſiſting in the Concealing of them, or Furthering their Eſcape, that they ſhall be proceeded againſt for ſuch their Offence with the utmoſt Severity, according to Law.*

Given at Our Court at *White-Hall* the Fifth Day of *February*, 169$\frac{8}{9}$. in the Second Year of Our Reign.

Whereupon (as I was credibly informed) one Mr. *Pennyman* on the 22d. of that inſtant *February*, 169$\frac{8}{9}$. in Abhorrence of this Traiterous Conſpiracy, uttered theſe Words in their Meeting in *White-Hart-Court* in *Grace-Church-Street*, *London*, Viz.

He

He that is a Traytor, or he that in the leaſt goeth about to betray this his Native Country, he is a Traytor to the Living God; and he that is a Traytor to his Maker, is not, nor cannot be a Diſciple of Jeſus, that Holy and Juſt One; and he that is guilty of ſuch curſed helliſh Practices, muſt bear his Judgment, whoever he be.

But as an Aggravation of this their Crime, they did not only make that *Order* for the ſuppreſſing the ſaid Addreſs to the King, which was writ (I believe) in Love and Good-will to him, *&c.* but ſuffered their Printer, *Andrew Sowle*, a Quaker, to print ſeveral Odious and Scandalous Books and Papers of Mr. *Stafford*'s againſt the Government: and tho' they were friendly and privately acquainted with it, with Deſire that thoſe Scandalous Books, *&c.* might not be diſperſed, yet they could not be prevailed withal to have them ſtopt. However, to do the Quakers all juſt Right, we muſt acknowledge ſome of them (and indeed but ſome, and that of their Hearers too) were for the Government; who, to give them their due, drew up a Paper againſt *W. Penn*, for being concerned in that horrible Plot with the Lord *Preſton*, *&c.* For they having ſeen his Letters (that he had writ on that Occaſion) in *Aaron Smith*'s Cuſtody, and were aſſured that they were of his own Hand-writing: This Paper was ſigned by *W. Mead*, and a few more, who would have

have had it made Publick; but the contrary Party being powerful, prevented it: Only when *W. Penn* (after his Sculking ſome Years) appeared, (by our merciful King's Favour) and preached as formerly in the *Quakers* Meetings; then *W. Mead* and ſome others took him to task, telling him, That tho' the King had paſs'd by his Offence, yet they knowing him Guilty, (as by the ſaid Letters under his own Hand was manifeſt,) they ought to have Satisfaction, as they were a Religious Society, before he preach'd in their Aſſemblies: But he having the Teachers on his ſide, and the Generality of the Hearers, he went on *nolens volens*; and if there had not been a Peace, 'tis to be ſtill feared, that *W. Penn* and his Confederates (for ſome of 'em held it out to the very laſt, aſſerting it for a Truth, that there would be no Peace, unleſs, *&c.*) would have purſued their Deſign, which might have proved fatal to this Nation.

But ſtill to ſhew, that the *Quakers* have rather merited the Diſpleaſure of the Government, than the Favour and Countenance thereof, and of which they ſo often boaſt, *viz.* of their being Recognized Proteſtants, of their being Free-born *Engliſhmen*, and thereby of their Rights and Priviledges as ſuch, I ſhall recite an Abſtract of another Act of Parliament, and ſhew their Non-ſubmiſſion and Averſion thereunto; intituled, *Anno Septimo & Octavo Gulielmi* III *Regis.*

An

An Act for the better Security of His Majesties Royal Person and Government.

*Whereas the Welfare and Safety of this Kingdom, and the Reformed Religion, do, next under God, intirely depend upon the Preservation of Your Majesty's Royal Person and Government; which, by the merciful Providence of God, of late, have been delivered from the Bloody and Barbarous Attempts of Traytors, and other Your Majesty's Enemies; who, there is just Reason to believe, have been in great Measure Encouraged to Undertake and Prosecute such their wicked Designs; partly by Your Majesty's Great and Undeserved Clemency * towards them; and partly, by the want of a sufficient Provision in the Law, for the securing Offices, and Places of Trust, to such as are well-affected to Your Majesty's Government, and for the Repressing and Punishing such as are known to be Disaffected to the same. Be it Enacted, &c.* No. 554. *Whereas there has been a Horrid and Detestable Conspiracy, formed and carried on by* Papists, *and other Wicked and Trayterous Persons, for Assassinating His Majesties Royal Person, in order to en-*

No 551, 552.

* *W. Penn,* is not this true?

encourage an Invasion from France, *to Subvert our Religion, Laws, and Liberty; We whose Names are hereunto Subscribed, do heartily, sincerely, and solemnly profess, testifie, and declare, That His present Majesty King* William, *is* Rightful *and* Lawful † *King of these Realms: And we do mutually promise and engage, to stand by, and assist each other, to the utmost of our Power, in the Support and Defence of His Majesty's most Sacred Person and Government, against the late King* James, *and all his Adherents* *: *And in case His Majesty come to any violent or untimely Death, (which God forbid,) We do further, freely, and unanimously oblige our selves, to Unite, Associate, and Stand by each other, in revenging the same upon his Enemies, and their Adherents, and in Supporting and Defending the Succession of the Crown,* &c.

† This was a bitter Pill to the Quakers Second-Day Meeting.

* Oh! this grated on our new Saints.

This Act of Parliament put the *Quakers* to a great Consternation; and what to do they could not tell, they having at the same time spent much Money, Time and Pains, in procuring an Act of Parliament, that their Affirmation should be taken, instead of an Oath; and it had gone thro' the House of Commons, and was under Consideration of the

the House of Lords: For, think they, if we do nothing, our Act will not pass.

Well, at their Second-Day Meeting, *Mar.* 23d. 1694. their Teachers Assembled together; and no doubt, great Consultings there were, and particularly about those Words, *Lawful* and *Rightful* King *; also, whether they should *join* with the *Protestants*, in their *Uniting*, and *Associating* to *stand by each other* in *revenging* his *Blood*, in case he had come to a violent or untimely Death, *&c.* Well, these two Points were largely debated, and possibly might hold many Hours: However, it pass'd in the Negative; but yet, lest their Bill (for their Affirmation to be taken in Lieu of an Oath) should not pass, they agreed thus far, namely, to get a Paper printed; not mentioning what Meeting it was framed at, not Signed with any of their Names to it, nor the Name of King *William* once mentioned; and if this Paper [think they] will but pass, it will not do us much Hurt, in case our Old Friend come again; for none of our Names are to the Paper, nor at what Meeting it was contrived; nay, nor so much as the Name of what King we mean; and in regard we have obtained the Repute of an innocent well-meaning People, it may do well enough: So away they went trudging to the House of Lords, and presented divers of them. A Copy thereof is as followeth, *viz.*

* For the *French* King had not yet owned him King of *Great Britain.*

The

The Ancient Teſtimony and Principle of the People call'd *Quakers* renewed, with Reſpect to the King and Government, and touching the preſent *Aſſociation.*

We the ſaid People do ſolemnly and ſincerely declare, That it hath been our Judgment and Principle, from the firſt Day We were called to profeſs the Light of Chriſt Jeſus manifeſted in our Conſciences, unto this Day, That the ſetting Up and putting Down Kings and Governments, is God's peculiar Prerogative, for Cauſes beſt known to himſelf; and that it is not our Work or Buſineſs to have any Hand or Contrivance therein, nor to be Buſie bodies in Matters above our Station, much leſs to Plot and Contrive the Ruin or Overturn of any of them, but to Pray for the King, and for the Safety of our Nation, and Good of all Men, that we may live a Peaceable and Quiet Life in all Godlineſs and Honeſty, under the Government which God is pleaſed to ſet over us: And according to this Our Ancient and Innocent Principle, we often have given forth our Teſtimony, and now do, againſt all Plotting Conſpiracies, and Contriving Inſurrections, againſt the King or the Government, and againſt all Treacherous, Barbarous, and Murtherous Deſigns whatſoever, as Works of the Devil

and

and Darkness: And we sincerely bless God, and are heartily thankful to the King and Government, for the Liberty and Priviledges we enjoy under them by Law, esteeming it our Duty to be True and Faithful to them.

And whereas we the said People are required to Sign the said Association, *We sincerely declare, That our refusing so to do is not out of any Disaffection to the King or Government, nor in Opposition to his being declared* Rightful *and* Lawful *King of these Realms; but purely, because we cannot for Conscience-sake Fight, Kill or Revenge, either for our selves, or any Man else.*

And We believe that the timely Discovery and Prevention of the late Barbarous Design, and Mischievous Plot against the King and Government; and the sad Effects it might have had, is an Eminent Mercy from Almighty God; for which, we and the whole Nation have great Cause to be humbly thankful to him, and to pray for the Continuance of his Mercies to Them and Us.

From a Meeting of the said People in *London*, the 23d. of the First Month, called *March*, 1694.

Thus endeth their March *Ancient Testimony*, 1696.

Thus, Reader, I have given you a Copy *verbatim* of the *Quakers* Paper, presented to the House of Peers; and I being then in *London*, wrote a Reply thereunto, *March* 27. 1696.

and presented it to the Lord's House, who immediately rejected the *Quakers* Paper, notwithstanding all its fine and innocent Words, telling the *Quakers* they must be plain, and tell them *what King* they mean; *Secondly*, Whether they believed he was both *Rightful* and *Lawful* King; *Thirdly*, That they must *Sign* their Paper. Now these three things grated sorely on their tender Consciences, for they went home sadly angry with *Francis Bugg*, for being instrumental in the Discovery of their deep Hypocrisie; for had that Paper pass'd that no Body Signed, no King's Name to it, if the late King had returned, they had been Fish whole still, and as Loyal Subjects as ever they were before.

Thus, Reader, to prevent their Cavil, that I take but a Piece of their Sentences, and wring the Sense, I have recited their whole Testimony *Verbatim*. But before I proceed to give you their *April* Ancient Testimony, let me give the Reason, at least one probable Reason, why it was rejected, and would not pass the House of Lords, so as to effect their Design; as also, what Communication I guess they had about it, *&c.* For I being at *London* the 24th. of the same Month, I went to the House of Lords, where I had one of the recited Testimonies given me. I went to my Lodging, and perceiving their Prevailing, thro' their Pretences of seeming Sincerity and Innocency, *&c.* I wrote a Paper by way of Reply, and the 27th. of

March I gave away about an Hundred to the Lords, who accepted of them; and presently one of the Peers came out, and call'd *Geo. Whitehead*, and told him, That their Paper would not do; for they had not so much as mention'd what King they mean'd, nor yet declar'd him Rightful and Lawful King of these Realms, nor yet Sign'd their Paper: And therefore they must go home, and get another more Authentick, or their Bill for their Affirmation to pass in lieu of an Oath would be rejected. Well, away they went very sorrowful, and I conceive might have amongst themselves a Discourse of this Nature, *viz. G. Whitehead*, 'Friends our Paper 'is rejected, for yonder was our old Antago-'nist, *Francis Bugg*, and he has deliver'd 'to the Peers a Paper, suggesting, that we 'Prevaricate, he has also delivered about an 'Hundred of his Books to the Lords, inti-'tuled, *The Quakers set in their True 'Light, &c.* and therefore we must get ano-'ther Ancient Testimony, more full to the 'Matter, lest we lose the Advantage of our 'Bill; but let us stay awhile, for if we go 'presently, who knows but that Apostate 'may reply to our next Paper; for he is so 'Eagle-ey'd, that if he espy any thing that's 'defective, he may be instrumental in throw-'ing out our Bill: You cannot but remember, 'that we were fair for the same Bill to pass 'in *Anno* 1693. but he then Printed a Sheet, 'and deliver'd it to the House of Commons,

'and in Three Hours time our Bill was 'thrown out of the House. Indeed we 'Printed a Sheet, stiled, *The Quakers Vindication, &c.* but he having printed a Thousand of those Sheets, and gave to the House about 500, and sent to all the Coffee-Houses from *Westminster* to *Bishopsgate* about 400 more, he prevail'd against us. Nay, 'this is not all, but presently wrote a Book, 'intituled, *Quakerism Withering, and Christianity Reviving, &c.* and deliver'd about 'Two or Three Hundred of them to the 'House of Commons: We saw our selves 'so baffled, that we thought it not meet to 'revive our Bill that Sessions of Parliament; and therefore let's be wise, let us 'stay until we think he is out of Town; for 'he has been here Two or Three Weeks already; and what with his Charge in Printing the Papers he gave to the Lords, and 'the Charge of giving in so many of *The* 'Quakers *set, &c.* together with his Charges 'of staying, one way or other, it will cost 'him not so little as 6 or 7 *l.* and he having 'no Publick Fund to go to, it will make 'him weary, *&c.* I say, after this, they got another Paper, and presented to the House of Lords, a Copy thereof is as followeth.

The

The Ancient Testimony and Principle of the People called Quakers renewed, with Respect to the King and Government, presented to King *William* III.

We the said People do solemnly and sincerely declare, That it hath been our Judgment and Principle, from the first Day we were called to profess the Light of Christ Jesus, manifested in our Consciences unto this Day, That the setting Up and putting Down Kings and Governments, is God's peculiar Prerogative; and that it is not our Work or Business to have any Hand, *or Contrivance therein, nor to be Busiebodies above our Station, much less to Plot or Contrive the Ruin or Overturn of any of them, but to Pray for the King, and Safety of the Nation, and Good of all Men*, that we may live a Peaceable and Quiet Life, in all Godliness and Honesty, under the Government which God is pleased to set over Us: And according to Our* Ancient *and* Innocent *Principle, We often have given forth Our Testimony, and now* freely *and* sincerely *do the same, against all Plotting Conspiracies, and Contriving Insurrections, and against all Treacherous, Barbarous, and Murderous Designs whatsoever, against the King or the Government, as being Works of the Devil and Darkness.*

* No; hold, nor for the Priests nor Governours, unless they please you.

And We believe, that the timely Discovery and Prevention of the late Barbarous Design, and Mischievous Plot against King William * *and the Government, and the sad Effects it might have had, is an eminent Mercy from Almighty God; for which, We, and the whole Nation, have great Cause to be humbly thankful to Him, and to pray for the Continuance of His Mercies to Them and Us: And We sincerely bless God, and are heartily thankful to King* William † *and the Government, for the Liberty and Priviledges We enjoy under them by Law. And further, We are really satisfied, that God by His Special Providence did bring in, and set up King* William * *over these Realms, and do own Him* Rightful *and* Lawful *King* †; *and are obliged in good Conscience to be True and Faithful to Him and the Goverment, as becomes Obedient Followers of our Blessed Lord and Saviour Jesus Christ.*

* A forc'd put. First time.

† O brave! This is the second time.

* This is News indeed! Third time.

† But George, why did you not say so freely, without Whip or Spur?

At a Meeting of the said People in *London*, the Third of *April*, 1696.

Signed by many of Us, on Behalf of our selves, and the rest of our Friends, and presented to the King, *Apr.* 8. 1696.

Thus endeth their April *Ancient Testimony.*

Reader, before I come to make Observations upon these two, *March* and *April* Ancient

Ancient Testimonies of the Quakers, there is one thing very remarkable, and worth your noticing in the whole Conduct of Quakerism; and that in two Respects; the first is past, the second's still to come, and ought to be guarded against; and which makes me so long on this Head, and so plain with them in this Matter; and briefly thus:

That altho' no one People in *England* did so flatter *Oliver Cromwell*, *Richard* his Son, the Rump, and all the several Changes of Government during the Usurpation, as the Quakers did, nor more oppose the Restauration of K. *Charles* II. Nay, not only so, but justifying *Oliver* in his Murthering K. *Charles* I. and in carrying on the War with all Vigour against the Cavaliers and Delinquents. But when the Times turned, Oh! how they laid all the Blame of both the War and Usurpation upon the Presbyterians, Independants and Baptists; as if they themselves had all along been as Innocent as New-born Babes. This puts me in mind of a pleasant piece of News we had run thro' our whole Camp when I was a Quaker, *viz.*

Anno 1674. *W. Penn* put forth a Book, stil'd, *A Just Rebuke to Twenty-one Divines*, &c.

P. 25. 'Was it not a great Reason of the 'Wars that divided so many Families, shed 'so much Blood, and exhausted so great a 'Treasure? Did it not lay Episcopacy in the

'Duſt, and excite the Parliament in theſe 'very Terms: *Elijah* oppoſed Idolatry and 'Oppreſſion, ſo do ye; down with *Baal*'s 'Altars, down with *Baal*'s Prieſts; do not, 'I beſeech you, conſent unto a Toleration of '*Baal*'s Worſhip in this Kingdom, which 'is as much as to ſay, [ſaid *Penn*] away 'with Arch-Biſhops, Biſhops, and the whole 'Miniſtry and Worſhip of the Church of '*England*. Again, The Mouths of your Ad-'verſaries are opened againſt you, that ſo 'many *Delinquents*, that is to ſay (ſaid *W.* '*Penn*) Royaliſts, are in Priſon, and yet 'but few of them brought to Tryal: (Did 'he mean, ſaid *W. Penn*, to releaſe them?) With much more of this nature, *&c.*

Now tho' I do think that divers of theſe 21 Divines were as clear of what is ſuggeſted as my ſelf, if not all of them; yet becauſe they appeared in Print againſt the Errours of the Quakers, they, to ingratiate themſelves into the Favour of the then Government, expos'd theſe Men as Enemies to the *Delinquents*, *i. e.* Royaliſts. Well, the News we ſoon had amongſt us was, that the King and the Duke of *York* read this Book with great Delight and Pleaſure; and no doubt, but took the Quakers to be not only their Informers, but a Parcel of Innocent Souls*: For it was ſoon obſerv'd, That the Diſſenters Meetings was broken up, and the Quakers Meetings connived at: *A cunning Project.*

* See what Friends the *Quakers* were to the *Delinquents*, &c.

2dly,

2dly, The second thing observable from hence, is, that in a little time (for I see the Quakers begin to wheel about) no Man shall dare to appear in Print against them, but they will fall to their old Trade of Domineering and Insulting over them, as Enemies to the Government, whilst none more eminently against the present Government than themselves: For as then no People were more vigorous in Print against the Restauration of K. *Charles* II. than the Quakers, yet how did they complain of the Presbyterians, Independants and Baptists, as divers Instances are herein given, and more might be? Yet such is their cunning and sly way of Insinuation against others, thereby to ingratiate themselves, and to villifie and expose others, that it's hard to believe, and harder to detect them therein: For in one of their late Books, writing against the Reverend Author of *The Snake in the Grass*, &c. They call his Labours, *Prim. Chris. continued*, &c. *Pref.* and *p.* 1, 11. 'The Black Attempts of a Necessitous, Malicious Priest, an Expulsed Clergyman, makes a Trade for Bread, in part, 'to repair his Losses which he charges the 'present Establishment to have brought upon 'him *, to divert his Cares and Fears, and 'to supply his Wants. Again, *G. Whitehead*, in his Letter to *G. Keith*, lets forth his Fury against the said Author in these Words †: 'Especially, when the Injurious Circumstances of that Venemous and Obnoxious, 'Creeping,

* A direct Lie; I never heard him speak one Word of that Tendency; tho' as some others having taken a former Oath, cannot satisfie his Conscience.

† Observe the Malice of this mercenary *Whitehead*.

'Creeping, Sculking Vermin, comes further 'to be expoſed, *&c.* whilſt no People have both creeped up and down, ſculked here and there, and fled from Juſtice, more than the Quakers: Witneſs their great *Goliah* for an Inſtance: Nor no one People in *England* held out to the very laſt againſt the preſent Government more than the Quakers. But their deep Hypocriſie is both ſeen, felt, heard, and underſtood far and near; and therefore, as a further Demonſtration of their wheeling about, and late temporizing with their two-fold Teſtimony; one preſented in the Month of *March*, the other (when that was rejected) preſented in the Month of *April*, as at large above-recited, I ſhall now examine.

The Ancient Teſtimony and Principle of the People called Quakers *renewed, with Reſpect to the King and Government.*

Anſw. Firſt, This I deny to be your Ancient Teſtimony; but this which followeth is your Ancient Teſtimony, *viz.*

Firſt, *Dreadful* * *is the Lord, and Powerful, who is coming in his Power to execute true Judgment upon all you Judges, and to change all your Laws; ye Kings, all you Rulers muſt down, and all you Underling Officers, which has been as the Arms of this great Tree, which the Fowls hath lodged under*

* News coming up out of the North, *&c.* p. 18, 19, 20. Printed 1655.

der all your Branches, muſt be cut down; ſo you muſt be cut down with the ſame Power that cut down the King †, *who Reigned over the Nation, whoſe Family was a Nurſery for Papiſts and Biſhops: Woe, woe is coming upon you all; the ſame Teachers are ſtanding that was in the time of the King, and the time of the Biſhops, ſuch as take* Tythes; *you muſt both be tormented together, Beaſt and falſe Prophet* *. *The Lord God will pour out his Plagues upon you, the Lord of Hoſts hath ſpoken it; and except you Repent* †, *ye ſhall all likewiſe periſh, and be conſumed, as the King was, and periſh with the ſame Power: Sing all ye Saints, and rejoice, clap your Hands, and be glad, for the Lord* Jehovah *will Reign, and the Government ſhall be taken from you, pretended Rulers, Judges and Juſtices, Lawyers and Conſtables; all this* Tree *muſt be* cut down, *and Jeſus Chriſt* [*in us*] *will Rule alone. Sound the Trumpet, ſound an Alarum, call up to the Battel, gather together for the Deſtruction, draw the Sword, hew down all fruitleſs Trees* * *which cumber the Ground, hew down all the Powers of the Earth, cleanſe the Land from all Filthineſs, purge forth the Droſs, the Filth and Corruption, ſlay* Baal; Balaam *muſt be ſlain, all the Hirelings muſt be turned out of the Kingdom,* &c. This is their Ancient Teſtimony.

† Meaning an Uſurper's Sword.

* Both Government and Church.

† *i. e.* Of taking Tythes.

* This was ſince they profeſſed the Light.

Coun-

Counſel and Advice, &c. p. 26, 27. *Oh* Oliver! *hadſt thou been Faithful, and thundered down Deceit, the* Hollanders *had been thy Subjects and Tributers, and* Germany *had given up to have done thy Will, and the* Spaniard *had quivered like a dry Leaf,—— the King of* France *ſhould have bowed under thee his Neck, the* Pope *ſhould have withered as in Winter, the* Turk *in all his Fatneſs ſhould have ſmoak'd; thou ſhouldſt not have ſtood trifling about ſmall things; Sober Men, and True Hearts, took part with thee* *. *Oh! take heed, and do not ſlight ſuch, leſt thou weaken thy ſelf, and not diſown ſuch as the Lord hath owned; thy Dread is not all gone, nor thy Amazement:* Ariſe, *and come out; for hadſt thou been Faithful* †, *thou ſhouldſt have crumbled Nations to Duſt, for that had been thy Place: Now is the Day of Tryal,* p. 26, 27. *thou ſhouldſt have invited all the Chriſtians upon Earth, in all Nations, to thee, that are againſt* Popery, *to come in, and join with thee* * *againſt* Popery; *for thou haſt had Authority, ſtand to it, loſe it not, nor abuſe it; nor let any other take thy* Crown, *and do not ſtand cumbering thy ſelf about* Dirty Prieſts.—*And thou haſt had Power over Nations, for Nations begins to be on Heaps: and invite all them that profeſs againſt the* Pope *in all Nations, to join with thee againſt him; and do not loſe thy Dominion nor Authority, nor the Wiſdom of God, but with that thou may'ſt order all; and let thy* Soldiers *go forth with*

* *i.e.* Quakers.

† *viz.* Turned all the Prieſts out of the Kingdom.

* This is their Ancient Teſtimony.

with a free-willing Heart, that thou may'ſt rock Nations as a Cradle †; *and keep thou in the Fear of the Lord, and all thy Soldiers, and them that are under thee. This is a Charge to thee in the Preſence of the Lord God.*

† This is their Ancient Teſtimony.

I am a Lover of thy Soul, and Eternal Good,

an Eſtabliſher of Righteouſneſs,

G. FOX.

* *To thee, O* Oliver Cromwell! *thus ſaith the Lord, I had choſen thee among the Thouſands in the Nations, to execute my Wrath upon my Enemies, and gave them to thy Sword, with which I Fought for the Zeal of my own Name, and gave thee the Enemies of my own Seed to be a Curſe, and a Reproach for ever, and made thee an Inſtrument againſt them. — And many have I cut down by my Sword in thy Hand, that my Wrath might be executed on them to the utmoſt.*

G. Roſſe.

* The Righteouſneſs of God, &c. p. 11.

These I affirm were your Ancient Teſtimonies in Print, which deſerves to be burnt on *Tower-Hill.*

Secondly, I muſt acknowledge it is according to your Old Teſtimony, with Reſpect to your Hypocriſie, *viz.* in pretending to pay your Acknowledgment to the King for his Kindneſs, and yet never mention by Name what King you mean'd, when two Kings laid Claim to the Crown, and for which your Paper was juſtly rejected, as a Fruit of your Hypocriſie; of which your Second-Day Meeting is full.

Thirdly,

Thirdly, It was according to your Ancient Deceit, in not owning King *William* to be your *Rightful* and *Lawful* King; and yet to tell the House of Lords, that your refusing to Sign the *Association*, was not in Opposition to his being declared *Rightful* and *Lawful* King of these Realms; which piece of Hypocrisie the Lords soon perceived, and sent you packing with your Paper.

Fourthly, It was also according to your Ancient Testimony, in wheeling about, and worshipping the Rising-Sun, to bring in your *April* Testimony, with the King's Name three times over, and to own him your *Rightful* and *Lawful* King, and YET to leave your Promise of Signing the *Association*.

Fifthly, It was according to your Old Testimony of Deceit and Hypocrisie, to pretend in your said *April* Testimony, That you owned King *William* III. to be *Rightful* and *Lawful* King; and yet in your *March* Testimony, to pretend your Conscience would not allow you Liberty to Sign the *Association*, according to the Act of Parliament in that Case made and provided, as above-recited, in regard you could not avenge your selves: But being told by my Paper, (which I presented to the Lord's House, which was in Reply to yours,) That you told *R. Cromwell*, You would be a Strength to him and stand by him in the Day of his Trouble, and Defend him, and his just Government, &c. Then in your next Paper, to wit, your *April* Ancient

ent Teſtimony, you left out your refuſing to Sign the *Aſſociation*, as well as the Cauſe why you could not Sign it *; namely, becauſe you pretended you cannot take Revenge: For alas! in that my ſaid Paper I had ſhewd the Lords, That you had proſecuted a Man for killing a Quaker, gave 50 *l.* for the Diſcovery of him, got him, and procur'd him to be hang'd in Chains, and yet could not avenge the Blood of your Prince †. O tender Conſciences! Thus you make *Conſcience* your Stalking Horſe in all your Villanies beſides, your Indicting my ſelf and others, are Demonſtrations that you can ſeek Revenge for Perſonal Wrongs and Injuries; and yet you cannot for Conſcience-ſake ſtand by and defend King *William*, as you promiſed you would *Richard Cromwell*, in his JUST GOVERNMENT, *&c.*

* O deep Deceit! 'Tis well for you that the Lords did not perceive this.

† They can revenge the Blood of a private Man, but cannot revenge the Blood of their Prince. Hopeful Subjects! They deſerve Protection apace.

Some Inferences from the Eleventh Chapter.

IS it ſo then, that this Second-Days Meetings is as the Helm to the Ship, the Wheel within the Wheel, which ſet all going, and that they can leave out of their Reprints ſuch Prophefies as ſuit not with the Times? This ſhews them arrant Impoſtors. Is it ſo, that neither Second-Days Meetings, nor Yearly Meetings, have ever yet given out one Publick Addreſs to King *William* III. nor one Congratulatory Paper, to acknowledge Him

Him their *Right* and *Lawful* * King, and that they refuſed to Sign the *Aſſociation* with the reſt of His Majeſty's Subjects? What reaſon then have they, either grounded upon Reaſon or Merit, to expect ſuch ſingular Favours from the Government, as they would ſeem to inſinuate they have? And why boaſt they ſo much upon their Right of Priviledges, when they'll comply with nothing, but what ſuits with their Intereſt and Deſign? And where they are call'd to any Publick Teſt, either for their Fidelity to the Government, or to ſtand by and defend the King, they then at every turn plead their Conſcience in Excuſe from their Duty? What! Hath no Body any Conſcience but they? Is it ſo, that their Ancient Teſtimony is ſo utterly againſt Monarchy, againſt Parliaments and Magiſtrates, as to ſay, 'We ſtand Witneſſes againſt Parliaments, Councils, Judges, Juſtices, who 'make or execute Laws in their Wills over 'the Conſciences of Men, or puniſh for 'Conſcience-ſake; and to ſuch Laws, Cuſtoms, Courts, or Arbitrary Uſurped Dominion, we cannot yield Obedience; —— 'that the Parliament is the Beaſt, and the 'Church of *England* the Whore of *Babylon*; 'that no King is to Rule but Jeſus; *&c.* See *Burrough's Works*, p. 203, 501, 524. And thereupon they'll obey no Act of Parliament which croſs their Deſign. What reaſon is there for their ſo boaſting at every turn of their

* For their Ancient Teſtimony, *April* 3. 1696. and their late Paper preſented to the King, *Feb.* 7. 1697. were both drawn up of a *Friday*.

I have inſtanced three ſeveral Acts they'll not obey.

their being Recognized as Protestants, when their Principles are not only repugnant to all Christians, but their Practice to all Protestants the World over; and till they repent thereof, and retract their Errours, they are a Scandal to Christianity, and a Reproach to the Name of Protestant? I have by me the Address of the Honourable House of Commons, made in *February*, 1697. and His Majesty's Gracious Answer thereto; I have also His Majesty's Gracious Proclamation, which consists chiefly of Two Parts; the one against Vice, Immorality and Prophaneness; the other Part, against Writing, Printing, or Publishing Pernicious Books and Pamphlets, containing impious Doctrines against the Holy Trinity, and other Fundamental Articles of the Christian Faith, *&c.* I have also by me a Copy of the Quakers Paper presented to His Majesty, dated the 7th. of *February*, 1697. wherein they own him King, as the *Jewish* Captives did *Belshazzar*, *Dan.* 5. 21. and thereby themselves Captives; wherein they take some notice of the first Particular, but not a Word of the latter: But this Chapter is extended beyond what at first I intended, so shall not at present note the Quakers Hypocrisie in this Point, nor shew how far many of their Books (and which I take to be the Reason of their Silence) are within the meaning of His Majesty's Royal Proclamation, which are not only express against the Blessed Trinity, but other Fundamentals of the Christian Religion. I pray God bless the

King, and preserve his Royal Person, and inspire Him with Holy Zeal to go on with His Royal Resolution; and let all true Protestants and good Christians say *Amen.*

CHAP. XII.

By way of Introduction to the Thirteenth Chapter, wherein I shall shew several Reasons why I so proceed.

READER, let none marvel why I proceed thus with these Men; for they say of themselves, 'They are Raised of the Lord, 'and Established by HIM, even contrary to 'all Men; and they have given their Power 'only to God, and they cannot give their 'Power to any Mortal Man, to stand or fall 'by any outward Authority, and to that 'they cannot SEEK *, *&c.* Now as they confess they were raised up, contrary to all Men; so have their Practice, Manners and Deportment, been contrary to all Men; and therefore shall they be dealt with contrary to all Men. Bishop *Jewel*, and other Reformers, wrote smartly against the Papists, and for the Peoples sake display'd their Errours, unmask'd their Leaders, and discover'd their Pious Frauds; yet protested they were in Charity, and desired nothing more, than that they would have hearkened to them, and forsake their Errours: And

Burrough's Works, p. 507.

* A grand Lie: Who seeks more?

And I do solemnly say, I know of no one thing which this World affords would please me better, than to see this People condemn what is Erroneous amongst them, and persevere in the Truth, and the Knowledge of our Lord Jesus Christ, true God, and perfect Man: But whilst they'll excuse, justifie, commend, and recommend such vile Errours, as no Protestant Society can endure, I shall proceed; and if I be blamed, better Men than I am, (as *Luther* for one) was; who, when *John Eccius*, *Jacob Hochstrat*, wrote to him, he quickly reply'd, saying, 'By how much the more they rage, so much 'the more I go on; I leave former things, 'that they may bark at them, and go on 'to further things, that they may have some 'things more to bawl at. *The Hist. of the Reform.* &c. p. 34. Also consider the Prophet *Elijah*, a Man both Sober, Serious, and Religious; yet when he beheld the Idolatry of the Priests of *Baal*, which did not much exceed the Quakers, if at all, he could not but mock at them, and have them in a Holy Derision, in order to the more compleat Discovery of them to the View of the Spectators: For it is written, *And it came to pass at Noon, that* Elijah *mocked them, and said, Cry aloud, for he is a God; either he is Talking, or he is Pursuing, or he is in a Journey, or peradventure he Sleepeth, and must be awaked,* &c. 1 King. 18. 27.

Beſides all this, here is more to be ſaid; for as the Quakers were raiſed contrary to all Men, as they confeſs themſelves, ſo have they dealt by others, as never any beſides themſelves ever did: And therefore give me leave to fill the ſame Cup to them again, which they ſo plentifully have filled to others; yea, good Meaſure, preſſed down, and ſhaken together, and running over: For G. *Fox*, their great Apoſtle, and High-Prieſt of their Profeſſion, who was but a Journeyman Shoemaker, having heard ſome Body ſay, That *Te* was Latin for *Thou*, the Second Perſon of the Singular Number, and *Vos* was Latin for *Ye*, the Second Perſon of the Plural Number; nothing would ſerve his Ambitious Brain, but he muſt make for the two *Engliſh* Univerſities, the Magiſtrates, Judges, Gentry, and Clergy of the Land, a BATTLEDOOR, to teach them the ſame, and that in Thirty Languages, of which he was not Maſter of one: And the preſent Quakers, in order to magnifie their Great Apoſtle *Fox*, have printed him the Author of the ſaid BATTLEDOOR, (*See the Third Index of Fox's Journal*) which is as great a Cheat put upon the preſent Quakers, as *Fox* put upon us in the Beginning, who made us believe he had 24 Languages given him by Divine Inſpiration in one Night, as my ſelf and others (ſtill living) did believe; for in the Introduction he ſaid, 'All Languages are to me 'no more than Duſt, who was before Lan-

Luke 6. 38.

'guages

'guages were, and am come before Lan-
'guages were, and am redeem'd out of Lan-
'guages into the Power, *&c.* For tho' *Fox* was not the Author, yet his Name is ſet to it nine or ten times, in order to confirm the Cheat; for *John Stubbs* and *Benjamin Furley* had the chief Hand in it. *See the Gen. Hiſt. of the Quakers*, &c. *p.* 165. But in thoſe early Days the Government of the Fund, or Common Bank, was wholly at the Diſpoſe of *Fox*, who, like *Simon Magus*, having a Deſire to be eſteem'd ſome Great Man in Learning, he hired ſome *Jews* to his Aſſiſtance, as I have been credibly informed by thoſe which heard the *Jews* ſay the ſame; yea, and ſince have printed it in theſe Words; *Envy and Folly detected, by way of Reply to* Robert Bridgman, *&c.* p. 8. 'We, for our own parts, went to the 'Jews, and ſpake with the Jew that re-
'ceived Eighty Pounds in Mill'd Money †,
'paid by *Gerrard Roberts*, beſides the Do-
'zen Bottles of Wine, given by *M. B.* (Wi-
'dow to Judge *Fell*, who afterwards Mar-
'ry'd *Fox*) as he did affirm, for doing the
'chief part of the BATTLEDOOR: And
'what a Cheat was this to the Ignorant, to
'make them believe, as if it had been re-
'vealed to *G. Fox*, *&c.* And when *R. Bridg-
'man*, to cover *Fox*, ſaid, He *(George Fox)*
'had ſome Knowledge in *Hebrew*; my Au-
'thor goes on, *p.* 20. *viz.* Some Body paid
'enough for his Underſtanding in the *He-*

† O this *Dagon* of the Quakers! as *Anne Docwra* calls it: What will not Money do?

'*brew:* Witneſs his 80 *l.* and Dozen 'Bottles of Wine, *&c.* Oh monſtrous! 'Oh horrible Cheat!

Now followeth the Form and Figure of a Penny Horn-Book for Children to learn their *A, B, C,* as placed in that Book, intituled, *A BATTLEDOOR for Teachers and Profeſſors, to learn Singular and Plural,* &c. as ſet at the beginning of moſt of the Languages in that Book, with a like Inſcription, Signed on the Handle of the Horn-Book, as in this, *Geo. Fox,* which could have no other Tendency, but to diſcover his great Preſumption, to pretend to be Learned in Thirty Languages, who was ignorant of his Mother-Tongue; neither did this Artifice only diſcover his Preſumption, in pretending to be what he was not, *i. e.* a Learned Perſon; but it ſhewed alſo his Pride and Contempt thereby deſigned, and Domineering over both Gentry and Clergy, as if they underſtood not the Engliſh of *Tu* and *Vos,* ſet in the ſaid BATTLEDOOR, and with this Inſcription.

A

BATTLEDOOR

FOR

Teachers and Professors,

TO

Learn *Singular* and *Plural*; *Thou* to One, *You* to Many; *Tu* Thou, *singular*; *Vos* You, *plural*.

That now, why the Teachers of the World, Scholars and School-Masters, teach People and Children, which will not have People nor Children to speak *Thou* to One, and *You* to Many, is not Sense, nor good *Latin*, nor good *English*, nor good *Hebrew*: To you that stumble at the Word *Thou*, to a particular, because we do not say *You*, this is sent, *&c.*

GEO. FOX.

The next thing I have to present the World with, is an Abstract of an Epistle of *G. Fox*'s, sent to be read in Churches: *London*, Printed for *Matth. Simmons*, 1657. Thus did the Pride, Arrogance, and Presumption of this People appear; which, as they confess, shewed, that they were raised contrary to all Men: As their Practice in a Hundred Things was contrary to all Men, so am I made willing to deal with them, as I would by no other Men: And since they have ordered a Liturgy for the Churches giving forth an Epistle for them to read, why may not I form a few Words out of their own Books, and so far as I can, make *G. Whitehead* to hold them forth? And since the Quakers would make the Churches read their Nonsence, why may not I draw some natural Inferences from the Quakers Doctrine, since my End is nothing else but to display their Errours, and make them appear in their Native Complexion, which by their Teachers are more masked and obscured? If any say, That by drawing a Scheme of their Meeting, and forming a Sermon for them to preach, is to do such a thing as no Man ever did: Let them remember again, That no Man ever yet had the Impudence to write a BATTLE-DOOR for the Learned Gentry and Clergy of a Protestant and Learned Nation, as *England* is; nor to form a Liturgy to be read in Churches, and especially, by a poor Journeyman Shoemaker, and an almost illiterate

Man,

Man, that could neither write Senſe, nor true *Engliſh*, and this may probably ballance the Wonder, eſpecially conſidering, that it is more than 20 Years ſince I wrote firſt againſt them; and from firſt to laſt could never prevail with them to retract one Errour, nor to condemn one of their Books, in which their vile and groſs Errours are taught. An Abſtract of their ſaid Epiſtle to be read in Churches, is as followeth, *viz.*

To all the People who meet in Steeple-Houſes in England, *and elſewhere.*

—*So all you that have the Letter in* England, — *therefore to you all this is ſent a Meſſage from the Lord Jeſus Chriſt in* England, *or elſewhere*, into all the Steeple-houſes, to be read; *for God is a Spirit; and they that Worſhip Him, muſt Worſhip Him in Spirit, and in Truth; and ſuch were drove out of the Synagogues, drove out of the Idol's Temple, and drove together; and ſo an Epiſtle was written to them; and God is the ſame; He is a Spirit, and His Spirit is drawing from all Steeple-houſes:* — *And theſe are them that witneſs*, Oxford *and* Cambridge, *the two Mothers of Divinity, which now the Lord's Hand is againſt, and His Sword is drawn againſt*; — *they are in their* Witchcraft *and* Whoredom; — *this is the Cage of unclean Birds, the profeſſed Miniſters:* — *And therefore all* People *that are*

here,

here, *Christ is not in the* Letter, *nor the Life is not in the* Letter, *nor the Word is not in the* Letter; *this mediate Stuff hath Reigned long in the* Cage * *of* unclean Birds, *this* Babylon: — *And the* Serpent *and* Dragon *which hath deceived the Nation,* — *you get the* Letter *for the* Light, *a* Steeple-house *for a* Church, Matthew, Mark, Luke *and* John, *for the* Gospel †: *The mighty Day of the Lord is coming, and is to be cried* in all *the Steeple-Houses in* England, to be read, *and* cried; — *and it is that which you call your Church, the High Places of* Idolatry; *it takes away your* Life, *to cry against your Church, to take away your* High Place *of* Idolatry *there*; — *and* this *is to* go abroad *in* all Steeple-houses *in the* Nation, *and their* High Places, *and* thro' the World, *that they may come to God from them.* G. FOX.

* *Fox's* Journal, *p.* 227.

† This is their Ancient Testimony. See *News coming up*, &c. and his *Several Papers spread*, &c. All harp on this string, that *Matthew, Mark, Luke* and *John*, are so far from being the Gospel, that they are Dust and Serpents Food.

Now, Reader, I will challenge a Parallel to the Impudence of the *Quakers*. Amongst all the Hereticks that ever rose up since the Days of Christ, in *England*, *Scotland*, *Ireland*, *Holland*, or any Protestant Nation under the whole Heavens, to find me a Man unlearned, a poor Mechanick, to put forth a Book, intituled, *A BATTLEDOOR* for all Teachers, Scholars and School-Masters, to learn them the *English* of *Tu* and *Vos*, with the Form and Figure of a Child's Penny Horn-book, thereby to render them Ridiculous and Contemptible in the Eyes of the People, and

and with such horrid Cheats attending all the Circumstances, *i. e.* to pretend to Divine Inspiration, That he (*Fox*) was before all Languages, and consequently before the Building of *Babel*, where the Languages were divided; and that he was, whilst living, come to the end of Languages, which remain now he is dead and gone. No, no, G. *Fox* was not the Author; it was *John Stubbs* and *Ben. Furley* did the Learned Part, yet set their Hands only to the Title Page; but G. *Fox*'s Hand is set to the *Latin* BATTLEDOOR, the *Italian* BATTLEDOOR, the *Greek* BATTLEDOOR, the *Hebrew* BATTLEDOOR, the *Chaldee* BATTLEDOOR; the *Syriack* BATTLEDOOR; (besides, in Three or Four Places more) and yet wholly ignorant in all those Languages, which the *Jews* * for Money out of the Common-Bank did for him. O horrid! O monstrous! Next, I make the like Challenge to parallel the Quakers Impudence; not only to go into Churches to disturb the Ministers, according to their Ancient Testimony, and which they cannot deny, since 'tis Recorded plentifully in their Second *Moses*, their great Exemplar's Journal; but I mean, to send an Epistle to be read in the Churches, calling them at their Will and Pleasure, Steeple-Houses, High Places of Idolatry, where the Christians exercise their Witchcraft and Whoredom; yea, a Cage of unclean Birds, Serpents and Dragons, that take the Letter,

* For what *Ben. Furley* and *John Stubbs* could not do.

i. e.

i. e. the Scripture for the Light, and *Matthew*, *Mark*, *Luke* and *John* for the Gospel. Oh horrible! What Impudence is this! What *Luciferian* Pride is here, for a Diſſenter, nay, worſe, for an Impoſtor thus to impoſe his Impoſture upon a Chriſtian Nation! Which being compared with what elſe in other Books I have obſerved out of the Quakers Writings, as that the Biſhops and Clergy are Witches, Devils, Conjurers, *Sodomites*, Bloodhounds, Antichriſts, the *Sir-Symons* of the Age, Jeſuits, *&c.* yea, Monſters, and what not; and then let *G. Whitehead* tell me firſt, What he thinks of the Quakers Meekneſs and Humility; and next, Whether this Epiſtle, BATTLEDOOR, and great part of their Writings, be not Seditious, in the nature of them; and ſuch intolerable Scandals, as had they not had more Patience than the Quakers, notwithſtanding the loud Noiſe they make of Patience, Humility and Meekneſs, *&c.* they would never have lain under ſuch Public Scandals: And therefore when in the next Chapter I come to touch their tender Part, as *Eraſmus* once ſaid to a Monk, I ſhall ſee how patient they'll be, when they are paid in their own Coin; nay, I hope far better, at leaſt to a better Purpoſe.

CHAP.

CHAP. XIII.

The Quakers Convocation: George Whitehead's *Sermon, explaining their Ancient Testimony.*

Reader,

THink not the following Sermon a Romance, or Fiction; for the Design of it is good, and intended for their Conviction: Read the Books in the Margin, and you'll find it fully proved to be the Sum and Marrow of their Ancient Testimony; which, by their Contempt of the Scriptures, shews their Antichristian Principles, and how their Doctrine carries all Iniquity in the Womb of it, and opens the Flood-gates to all *Atheism*, *Deism*, *Socinianism*, *Arianism*, and all other vile Errours: And therefore in hopes that this following Illustration of their Principles, may be of use to their Hearers, I proceed in this unusual Method. But with my Lord Bishop of *Lincoln*, in his *Advice to his Clergy*, *Second Edit. p.* 25. I will say, '*Not that this can be expected from the Leaders of that Party; they have Ends to serve in the Conduct of that deluded People, that will engage them, notwithstanding Confutation and Conviction too.*

A Ser-

A SERMON for George Whitehead *to hold forth at their Convocation, or Yearly Meeting.*

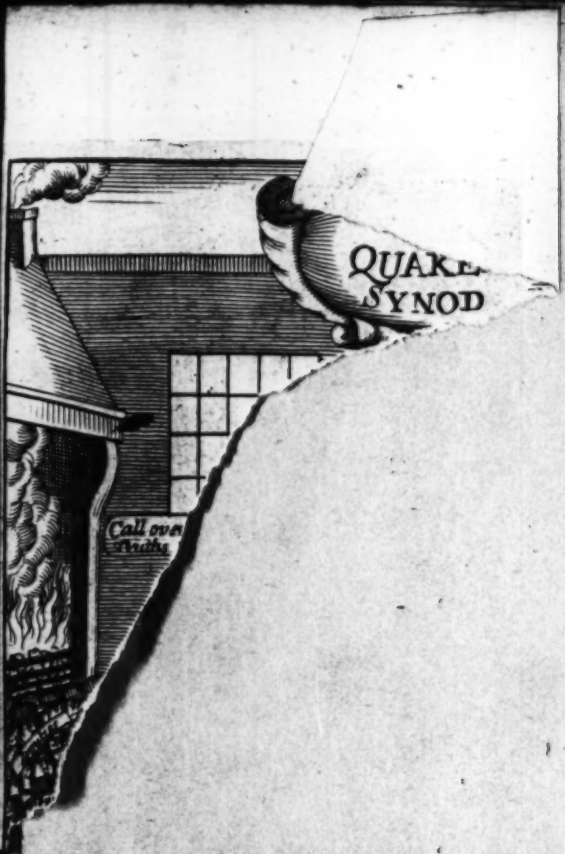
Friends,

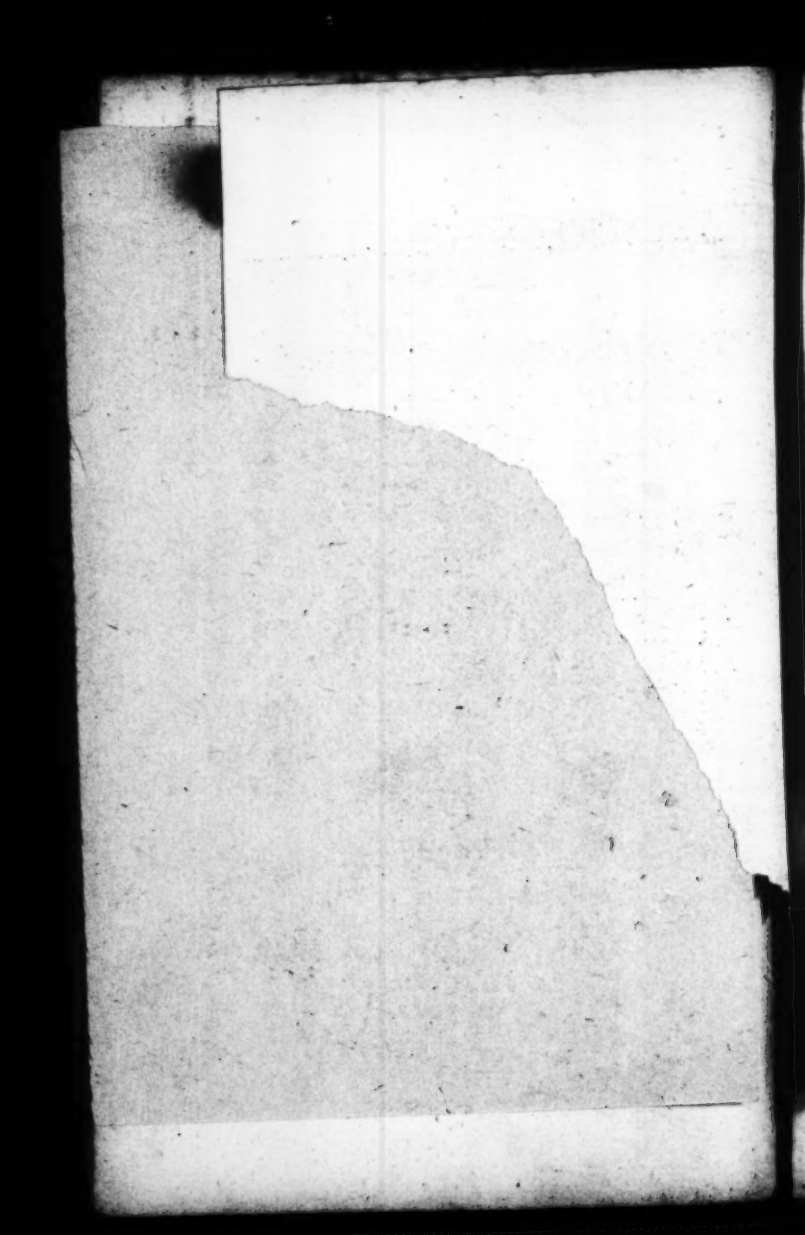
I Beg your Attention to what ſhall be ſpoken this Day, upon this Solemn Occaſion, being met to inſpect the Affairs of our Society throughout the VVorld: The chief Subject upon which I ſhall treat is our Ancient Teſtimony, as you will find it written in our Goſpel, *viz. God is the ſame, Truth is the ſame, his People the ſame, and their Principles the ſame: For our Principles are now no other than what they were when we were firſt a People*; The Quakers cleared, &c. p. 7. *ſo we cannot but recommend unto you the holding up the Holy Teſtimony of Truth, which had made us to be a People*, — Prim. Chriſt. continued, p. 6. *and that in all the Parts of it; for Truth is one, and changes not*, &c. Their Yearly Epiſtle, Printed 1696.

Beloved, in the opening the VVords of my Text I am to tell you,

Firſt, That as God is the ſame, ſo are his People the ſame, and according to our Ancient Teſtimony, as unchangeable.

Secondly, That our Principles are now no other than they were in the Beginning, in all the parts of our Ancient Teſtimony, whether


QUAKE
SYNOD
Call over
Oaths



whether relating to Monarchy, Magiſtracy, the National Miniſtry, and all Points of Doctrine, *News coming up*, p. 18, 19, 20.

Thus having opened the VVords of my Text, I ſhall now let you know the Doctrinal Parts I intend to diſcourſe of, and then proceed:

FIRST, The Scriptures, which the Chriſtians profeſs to be their Rule; ſhewing their great Miſtake therein, and the Uncertainty thereof.

SECONDLY, The Authority, Certainty, and Infallibility of our Friend's Books and Sayings, and both Affirmatively.

THIRDLY and *Laſtly*, I ſhall apply the ſame by way of Uſe, and for your Conſolation, Negatively; and theſe in their Order.

Firſt then, As to the Chriſtian's Miſtake about the Scriptures, look into the Epiſtle General of our Great Apoſtle *Geo. Fox*, viz: *And therefore all People that are here, Chriſt is not in the Letter, nor the Life is not in the Letter, nor the Word is not in the Letter: This mediate Stuff has reigned long in the Cage of unclean Birds; you get the Letter for the Light, a Steeple-Houſe for the Church*, Matthew, Mark, Luke *and* John, *for the Goſpel*, &c. To all the People who meet in Steeple-Houſes, *&c. p.* 4, 5. Printed 1657. Thus, Beloved, you ſee what great Miſtakes are hapned to this People of *England*, who by following the Doctrine of their blind Guides, have

have taken *Matthew*, *Mark*, *Luke* and *John*, for the Gospel; that is, Glad-Tidings: No, no, 'tis Beastly Ware, yea, Dust and Serpents Meat: and this I can prove by Two Books wrote by our Apostle *Geo. Fox*, the one stiled, *News coming up*, &c. p. 14. the other, *Several Papers given forth for the Spreading of Truth*, &c. p. 3, 4, 44, 45, 46, viz. *So Dust is the Serpents Meat; their Original is but Dust, which is Death; so these Serpents feed upon Dust; and their Gospel is Dust*, Matthew, Mark, Luke *and* John, *which is the Letter*, &c. Thus, Friends, have I shewed you the great Ignorance of the World's Teachers, who first take *Matthew*, *Mark*, *Luke* and *John*, for the Gospel; and now see what they have got for their Rule: Who would think they should hear such a Teacher, as hold a Bible in his Hand, and tell People it's the Word of God, and bid them hear it, and obey the Doctrine of it at their Peril; for it's the Law (say they) by which you shall be judged another Day: When, alas! my dearly Beloved, as I have more than once in Print affirmed, saying, *That which is spoken from the Spirit of Truth in any (meaning our selves) is of as great Authority as the Scriptures, or Chapters are, and greater*, &c. And I still affirm the same, and do tell you, that it is according to our Ancient Testimony; and you know, we cannot change, nor alter, being as unchangeable as our *Light within*.

See

See G. W. *Truth defending the Quakers*, &c. *p.* 7. Printed 1657. *A Ser. Apology, p.* 49. Moreover, the Scriptures are so uncertain, that 'tis questionable who was the first Penman thereof, whether *Moses* or *Hermes*, yea, either or neither: How then can any Man depend upon them, as a Rule to walk by? Thus you see how the Christians are mistaken; for have not I my self told you, as well as my dear Brother *Christopher Atkinson*, *That Friends do not call* Matthew, Mark, Luke *and* John, *the Gospel and New Testament, as the Ignorant Priests do?* David's Enemies discover'd, *&c. p.* 7. And is it not written in the Gospel of my said Brother *Christ. Atkinson*, *That for any to say that Christ is God and Man in one Person, is a Lie?* The Sword of the Lord drawn, *&c. p.* 5. What Ground then hath any Body to hold a Trinity of Persons? Nay, my Brother *Penn* and I have jointly said in our Apology, Dedicated to the King's Lieutenant-General of *Ireland*, That we deny the Terms of three distinct Persons in the Godhead, whereby we do positively deny the Creeds, called the Apostle's, *Athanasian* and *Nicene* Creed. *A Ser. Apol. p.* 20. If any Object, Why we refuse to acknowledge them in Words, not altogether of, tho' agreeing with the Scriptures, seeing we our selves use many Words not Scriptural; as those of calling the Scriptures *Death*, *Dust*, *Beastly Ware*, *Serpents Meat*, &c. those of

our calling the Clergy *Monsters, Bloodhounds, Grinning Dogs, Sodomites, Witches, Devils, &c.* those of calling Christ *A Garment, A Vessel?* The Sandy Foundation shaken, *p.* 5, *to* 65. I Answer, The reason why we call them so, and Translate the Words of Christ, *John* 5. 23, 27. from the Son of Man, to the *Light within us**, *Is*, because we believe there is no other Son of Man than the *Light within us*, which was in the *Jews, Gentiles, &c.* before his Incarnation, according to my Gospel, and the Gospel of my Brother *Jeffrey Bullock*, where we say, *Therefore the Man Christ Jesus was before He came in the Body, or Flesh.* Judgment fixed, *&c. p.* 316, 356. For to be plain with you, according to our Ancient Testimony, we own no other Trinity, nor God, than is within us; for the Light is God, the Light is the Son of Man, the Light is the Holy Ghost; and we having obtained the Repute to be a well-meaning People; and tell the Priests, in Answer to their Demand, *Do you own the Trinity? Do you own the Sacraments? &c.* We tell them, we deny their Unscriptural Terms: Where is the Words *Trinity* and *Sacrament* in the Scriptures? Tho' we are not such Fools, but we know the Word *Trinity* came from the Latin Word *Trinitas*, and *Sacrament* from *Sacra* or *Sacramentum*, a Holy Institution or Sacrament; yet to hide our selves from the Dint of their Arguments, we tell them, They are not Scripture Terms: Nay, even

* The Quakers Reason for denying the Blessed Trinity.

even this Seſſions of Parliament, when the Houſe of Commons were preparing a Bill againſt ſuch as denied the Trinity, we ſoon perceived what might follow, and we gave in a Paper, intituled, *Some Conſiderations upon the Bill, for the more effectual Suppreſſing of Blaſphemy and Prophaneneſs, Humbly offer'd*, ſaying, *Whereas the Bill enacts, That if any Perſon or Perſons, &c. ſhall deny any of the Perſons in the Holy Trinity to be God, and make it puniſhable by the ſame Bill, were it not more ſafe and plain, to put it in Scripture Terms, as inſtead of,* Deny any one of the Perſons to be God, *to inſert,* If any one ſhall deny any of the Three that bear Record in Heaven, the Father, the Word, or the Holy Ghoſt to be God, 1 *Joh.* 5. 7. Now if we can keep the Parliament to theſe Words, we ſhall hide our ſelves, and retain our Ancient Teſtimony unſhaken.

Again, If any of you ſhould yet Object, that notwithſtanding we (according to our Ancient Teſtimony) call the Scriptures *Death, Duſt, Beaſtly Ware, Serpents Meat,* &c. News coming up out of the North, *&c. p.* 14. A Brief Diſcovery of a three-fold State, *&c. p.* 9. and ſay, *That whoever Preach out of them are Conjurers,* &c. *Saul*'s Errand to *Damaſcus*, &c. *p.* 7. Yet notwithſtanding all this, we profeſs, *to prefer the Holy Scriptures above all other Books extant in the World.* The Counterfeit Convert, *&c. p.* 26, 27. To this I Anſwer, That you muſt ob-

ſerve the Context, as well as the Text, and then you ſhall ſee we do not interfere: for in the ſame Book, *p.* 72. *viz. I may ſee Cauſe otherwiſe to word the Matter, and yet our Intentions be the ſame.*

Beſides, Beloved, I would have none miſtake me; for tho' I am the Man that did ſay, we prefer the Scriptures above all other Books extant in the World, which in one Senſe is true, yet not in another; *The Count. Conv.* &c. *p.* 26. *Firſt*, I hope you do not underſtand it of its Intrinſick Value, of its Real Authority, ſo as to be a Rule of Faith and Practice; and that the Commands therein are Obligatory upon *Us*; if you do, you are greatly miſtaken, and that for theſe Reaſons following: And,

Firſt, *That which is ſpoken from the Spirit of Truth in any, is of as great Authority as the Scriptures or Chapters are, and greater*, Truth defending the Quakers, &c. *p.* 7.

Secondly, *That is no Command from God to me, what he commands to another: Neither did any of the Saints which we read of in Scriptures, act by the Command which was to another, not having the Command to themſelves*, &c. Burrough's Works, *p.* 47.

Thirdly, *No Command in the Scriptures is any further obliging upon any Man, than as he finds a Conviction upon his Conſcience; otherwiſe Men ſhould be engaged without, if not againſt Conviction, a thing unreaſonable in*

in a Man. Quakerism a New Nick-name, *&c. p.* 71.

Fourthly, To this triple treble Cord, which I think is not eaſily broken, let me add our conſtant Practice ever ſince we have been a People, and it will not only confirm theſe Proofs, but ſhew our Sincerity to our Ancient Teſtimony; I ſay, as a Proof that we do not prefer the Scriptures above our own Books; let it ſuffice, That this Forty-eight Years, never an Apoſtate that ever went from us can prove, nay, not once ſay, if they'll do us Juſtice *, that ever we read any one Chapter in the Bible, or any one Epiſtle of the Apoſtles in our Meetings, whilſt 'tis ſuch been our frequent Practice to read our own Epiſtles: And ſurely, if we deemed the Scriptures beſt, moſt certain, and more edifying for us, reſpecting our Ancient Teſtimony, you may depend on't, that we would read the Scriptures in our Meetings; Nay, we challenge all our Adverſaries to ſhew us one Book of our Friends in the Unity, that ever ſo much as recommended the reading any one Chapter, or any one Epiſtle of the Apoſtles in our Meetings. Thus much in Anſwer to one Part of the Objection, with reſpect to the Truth, Certainty, Value and Worth of the Scriptures: But ſtill I ſay, they are occaſionally good, and in one Senſe I do prefer the Scriptures above our own Books, and then you may lay your Lives on't above all Books in the World; for ſometimes the Scri-

* *George*, what you ſay is true; I am a Witneſs to thy Sincerity herein.

ptures, as the Case may stand, are like the Philosopher's Stone; what they touch, they turn into Gold. And in that Sense our Confession to the Parliament, with the Consequences, are a Demonstration, *viz. I believe with my Heart, and confess with my Mouth, the* Sacred † *Scriptures to be Divine, left us by Men inspired of God, as an exact Rule of our Faith and Behaviour; and I profess to believe in One Only God, who is the Father, and in Jesus Christ his Eternal Son, very God, and very Man, and in the Holy Spirit, one and the same God with the Father and Son, Blessed for evermore.* The Gen. Hist. of the Quakers, *p.* 112.

† *Sacred,* an unscriptural Word; yet it now will down with these new Saints to serve a turn, *&c.*

Now, my Friends, tho' this Confession be as contrary to our Ancient Testimony, as Light is contrary to Darkness, as by our Books quoted you may see, yet we kept our Meaning to our selves; we mean'd at the same time, *The Scriptures to be Dust, Death, and Serpents Meat.* News coming up, *&c. p.* 14. *That to say Christ is God and Man in one Person, is a Lie:* The Sword of the Lord drawn, *&c. p.* 5. But, as I said, *We may* (sometimes) *see cause,* (yea, and great cause too) *otherwise to word the Matter* (yea, contrary to our Ancient Testimony) *and yet mean the same thing, &c.* The Counterfeit Convert, *&c. p.* 72. that is to say, mean not a word we say? And now to the Consequence, and for which we prefer the Bible.

For,

For, Friends, we no sooner Signed this Confession, but we had our Liberty; and we no sooner had our Liberty, but all our *London* Preachers spread themselves like Locusts all over *England* and *Wales* *; some went *East*, some *West*, yea, *North* and *South*; and being generally Tradesmen, We not only got our Quarters free, our Horses free, and well maintain'd in our Travels; a Silver Watch here, a Beaver there, a piece of Hair-Camblet, and sometimes other Gifts: Moreover, by our Liberty obtained, by the recited Confession, we got into great Trades; and by spreading our selves in the Country, into great Acquaintance, and thereby received Orders (of the best of the Country Tradesmen) for Parcels, whilst the Protestant Tradesmen in *London* †, who had not this Advantage, stood still, and in their Shops had little to do, whilst we fill'd our Coffers. Witness *Tho. Greene* for one Instance, whose Wife would scarce suffer him at home, she being willing (according to the Proverb) to make Hay whilst the Sun shines; insomuch that in a little time he raised his small Beginning to many Thousands. Since I printed this *Tho. Greene* is dead, and died worth, as is said, Six or Eight Thousand Pounds, who was a poor Mason when he set up for a Preaching Quaker. All which shew, that the Scriptures are accidentally good, &c. And this leads me to the second Proposition; namely,

* Like Mice uncall'd for, and like Flies unsent for, and fall upon their Provision.

† *Londoners*, look about you, for none like the Quakers but Jews and Jesuites; appointed time will farther shew,

The Authority of our Friends Books and Sayings, &c.

First, I shall shew you, that as 'tis Blasphemy to call the Scriptures the Word of God, *To all that would know the Way to the Kingdom*, &c. *p.* 4. *Mene Tekel*, &c. *p.* 82. so I shall shew you, that our Scriptures (for as I told you in my *Serious Apol. p.* 48. Writings signifie Scripture) are the Word of God, and this you will find written in the Epistle of our Second *Moses*, in these Words, *Friends, to you all*, this is the Word of the Lord, *take heed of judging one another*; this is the Word of the Lord unto you: *I charge you in the Presence of the Lord God, to send this* (Epistle) *among all Friends and Brethren, every where to be* read in all Meetings, *to you all*, This is the Word of God. *Several Papers given forth, for spreading Truth*, &c. *p.* 60, 61, 62. Again, that I may corroborate and strengthen your Faith in the Exercise of our Ancient Testimony*: Read in the Gospel of our Great Apostle and High Priest of our Profession, *Geo. Fox*, where you'll find these Words, *viz. You may* (said G. F. *to the Priests*) *as well condemn the Scriptures to the Fire as our Writings; for our giving forth Papers and Printed Books, it is from the IMMEDIATE ETERNAL SPIRIT of God*; Truths Defence, &c. *p.* 2, 102. *upon which, our Dear Brother* Thomas Ellwood

G. W. keeps to his Text.

Ellwood saith, *That none can squint any Filth on the Epistles of Friends, but it will tend to besputter the Apostles*: An Antidote against, &c. p. 1, 44, 57, 125. *And in Confidence thereof, our Brother* Robert Barclay *hath these Words, That as the true Principles of the Gospel, by their* (i. e. *Quakers*) *Testimony are restored; so is also the ANCIENT Apostolick Order of the Church of Christ re-established amongst them,* (i. e. *Quakers*) *and settled upon its right Basis and Foundation; ——that as thro' our Faithful Testimony in the Hand of the Lord, that* Antichristian *and* Apostatized *Generation, the* National Ministry, *hath received a deadly Blow, by our discovering and witnessing against their Forced Maintainance and Tythes; So that their Kingdom, in the Hearts of Thousands, begin to Totter, and lose its Strength, and shall assuredly Fall to the Ground: So on the other Hand we do weaken the Strength of their Kingdom, who judge for Reward. The Nation shall come to be disburdened of that deceitful Tribe of Lawyers, as well as Priests* *. *I never knew any that left us prove steady to those to whom they go, or find other Professors make but small Boasts of any Proselytes they get out from us; I hear little of their proving Champions, for the Principles of others against us.* The Anarchy, &c. *p.* 1, 16, 42.

* Let all Lawyers, Tradesmen, Clergy, and Magistrates, guard against the Prevalency of Quakerism, for they are all highly concerned,

Thus, Friends, you see, that upon Confidence of the Truth of our elder Brother,

Geo.

Geo. Fox's Ancient Teſtimony, *viz.* That it was Blaſphemy to call the Scriptures the Word of God, (and yet laudable to call his Papers, ſent up and down to be read in Meetings, *The Word of God, the Word of the Lord God*;) I ſay, you ſee how ſtoutly our Brother *Ellwood* avouched, that none could ſquirt any Filth on the Epiſtles of Friends, but it muſt inevitably fall upon the Epiſtles of St. *Paul*; and he was in the right on't †, and likewiſe *R. Barclay*, in confidence of the Truth of G. Fox's Teſtimony, *viz.* That to call the Scriptures *The Word of God* was no leſs than *Blaſphemy*, whilſt his own Writings ſent up and down to ſpread Truth, and in order to it, to be read in Meetings, was *The Word of the Lord*; and as ſuch to be read, and as ſuch to be receiv'd: You may ſee, I ſay, how he built his Hopes of our Reſtoration, and the Downfal both of the Clergy and Lawyers, inſomuch, that he did not once think any ſhould ever go from us, to prove Champions for the Principles of others againſt us: And therefore I exhort you this Day to ſtand Faithful to your Antient Teſtimony, which is, to throw down the Scriptures, and exalt our own Books; and ſo will the Work of your Light proſper in your Hands.

† *G. W.* is no Changling, he keeps to his Text.

Beſides, for your Encouragement, (and that you may ſee my Sincerity and Seriouſneſs, which is the ſign of my writing in every of my Epiſtles) look into one of my Goſpels,

pels, and you shall find these VVords: *That which is spoken from the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and greater*, &c. Truth defending the Quakers, *&c.* p. 7.

VVherefore, ye dear Lambs, be ye encouraged, and go on boldly; and if any Apostate write against us, before you warn all our Friends in the Country not to read a Page thereof, but to tell them all are Lies, all is Malice, *&c.* and they are bound to believe you*, according to my Doctrine, in these VVords: *It was for your sakes, and the Truth's, that I was pressed in Spirit, thus to appear against this deceitful Wonder*, VVilliam Mucklow, *which hath shewn his Enmity against the Truth, and* Us the Church of Christ, and Elect People of God, called Quakers. *And* p. 16. *I affirm, That the true Church (as above described) is in the true Faith, that is in God: And we must believe thus, as the true Church believes; or else it were but both a Folly and Hypocrisie, to profess our selves Members thereof*, &c. The Apost. Incendiary, *&c.* p. 3, 16.

So that, my tender Lambs, you see, first, That we are the true Church of Christ; next, That you are to believe as the Church believes; and there lyes G. *Fox*'s Journal on the Table, which you have in all Quarterly Meetings, and ought to have it in all Schools†, yea, in private Families; for as our Brother *Mead* hath well expres'd himself, it is the best Book

* True; for never were a People held more Captive, but the Blind lead the Blind.

† They have got it in some Schools already, where their Youth read a Portion of it every Day, *&c.*

Book in the World, for our keeping up our Ancient Testimony, yea, better than the Bible, said he. And now to conclude this Head, look into the Book of Canons *, which lyes before you on the Table, and turn to those Church Canons, which were made *Anno* 1675. in a Yearly Meeting, or a Convocation; where (in order to corroborate all that hath been said on this Head,) it is this written and

* Look into the Book of Church-Canons, made *Anno* 1675.

It is the Sense, Advice, Admonition and * *Judgment, in the Fear of God, and the Authority of the Power and Spirit to Friends and Brethren, in their several Meetings, That in such slight and contemptible Names and Expressions, as calling Men's and Women's Meetings, Courts, Sessions or Synods, that they are Popish Inventions, useless and burdensome; that Faithful Friends Papers which We TESTIFIE, have been given forth by the Spirit and Power of God, are Men's Edicts or Canons; for subscribing them, Bowing to Men, Elders in the Service of the Church, Popes and Bishops, with such fearful Sayings, be permitted among them, but let God's Power be set upon the top of that Unsavoury Spirit that uses them.*

Subscribed by us,

W. Penn, Jo. Butyeat,
Steph. Crisp, G. Whitehead,
Tho. Salthouse, Alex. Parker, &c.

Thirdly,

Thirdly and *Lastly*, Let me apply what has been said.

Friends, I am now come to the last thing propoſed to ſpeak to on this ſolemn Occaſion, and it ſhall be by way of Uſe and Application, for your Comfort and Conſolation, and that by way of Inference, drawn from the foregoing Two Heads: And,

First, Reſpecting Confeſſion of Sin; ſhewing your Exaltation above the Patriarchs, Prophets, Apoſtles, Primitive Chriſtians, Saints and Martyrs, and all the Chriſtian Churches, to this Day.

Secondly, Reſpecting the Obſervation of the Ten Commandments, which are not binding to you, unleſs you receive them anew, as the Inſpired Prophets and Apoſtles did. *Edward Burrough's Works*, p. 47. *Quakeriſm a New Nick-name*, &c. p. 71.

Thirdly, Reſpecting the Ordinances of Baptiſm, and the Lord's Supper. And,

First, You being the true Ancient Apoſtolick Church of Chriſt, and as *Quakers* elected thereto; and that the *Quakers* are in the Truth, and none but they, as our Brother *Sol. Eccles* from the Spirit of Truth hath written, *See the Quakers Challenge*, &c. *p.* 3. hath no need to make any Confeſſion of Sin in our Prayers to God, as our Practice for near Fifty Years do confirm; nay, nor all the Apoſtates that ever went from us; nor all the Prieſts, our Adverſaries, cannot prove from any one of our Books, wrote by my

ſelf,

ſelf, *G. Fox*, *Ed. Burrough*, *Fr. Howgill*, Father *Penn*, *Sam. Fiſher*, *W. Smith*, *W. Baily*, *Richard Hubberthorn*, and others of our Friends in the Unity, that ever we made Confeſſion of Sins to God, and asked Pardon for Chriſt's ſake; nor that ever we recommended ſuch a Practice to our Diſciples, notwithſtanding our Books wrote by our Friends above-named, contain more than 5555555 Pages, in *Folio*, *Quarto*, and *Octavo*. Now, Friends, What cauſe have we to Rejoice, and to Magnifie our *Light within*, which hath led us to ſuch a State of ſinleſs Perfection? And therefore I exhort you to keep up our Ancient Teſtimony, in all its Parts; of which this is not the leaſt: For let me tell you, that *Jacob*, that worthy and godly Patriarch, he was ſo ſenſible of his ſinful Imperfections, that when he prayed to God, he acknowledged himſelf *unworthy of the leaſt of God's Mercies*, Gen. 32. 10. And *Iſaiah* the Prophet ſaid, *But we are all as an unclean thing, and all our Righteouſneſs are as filthy Rags, and we all do fade as a Leaf, and our Iniquities, like the Wind, have taken us away*, Iſa. 64. 6. And *Jeremiah* the Prophet cried under a ſenſe of his Sins, *We have Tranſgreſſed and Rebelled*, Lam. 3. 42. Yea, *Job*, that Man of God, ſaid, *I have ſinned; what ſhall I do unto thee, O thou Preſerver of Men?* Job 7. 20. Yea, *David*, a Man after God's own Heart, ſaid, *For I will declare mine Iniquity; I will be ſorry for*

my

my Sin.——*Have mercy upon me, O God, according to thy Loving Kindness; according unto the Multitude of thy tender Mercies, blot out my Transgressions; wash me thoroughly from mine Iniquity, and cleanse me from my Sin; for I acknowledge my Transgressions, and my Sin is ever before me; against thee, thee only, have I sinned, and done this Evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest; behold I was shapen in Iniquity, and in Sin did my Mother conceive me,* &c. Psal. 38. 18. and 51. 1, 2, 3, 4, 5.

Again, *Solomon* said, *For there is not a just Man upon Earth, that doth Good, AND SINNETH NOT,* Eccles. 7. 20. Prov. 20. 9. adding by way of Interrogation, *Who can say, I have made my Heart clean, I am pure from my Sin*?* Yea, that good Man *Nehemiah* fasted, Prayed, and Wept before the Lord God of *Israel*, saying, *O Lord God of Heaven, the great and terrible God, that keepeth Covenant and Mercy for them that love him, and observe his Commandments*: Let thine Ear now be attentive, and thine Eyes open, that thou mayest hear the Prayer of thy Servant, which I pray before thee now, Day and Night, for the Children of* Israel, *thy Servants; and confess the Sins of the Children of* Israel *which we have sinned against thee; I and my Father's House have sinned:* Nehem. 1. 5, 6, 11. Yea, *Daniel*, that Beloved of the Lord, he said, *And I prayed unto*

* Besides the *Quakers* and the *Gnosticks*.

* Not *G. Fox's* Commandments.

to the Lord my God, and made my Confession, and said, O Lord, the great and dreadful God, keeping the Covenant and Mercy to them that love him, and to them that keep his Commandments: WE have sinned, and committed Iniquity, and have done Wickedly, and have Rebelled, even by Departing from thy Precepts, and from thy Judgments; and whilst I was Speaking, and Praying, and Confessing my Sins, and the Sins of my People Israel, *and presenting my Supplication before the Lord my God*, &c. Dan. 9. 4, 5, 20. Yea, *John* the Evangelist said, *If we say, that we have no Sin, we deceive our selves, and the Truth is not in us*, 1 John 1.8. Moreover, St. *Paul* himself cried out of a Body of Sin, saying, *For the Good that I would do, I do not, but the Evil which I would not, that I do: I find then a Law, that when I would do Good, Evil is present with me: O wretched Man that I am, who shall deliver me from the Body of this Death? This is a faithful Saying, and worthy of all Acceptation, That Christ Jesus came into the World, to save Sinners, of whom I am Chief*, Rom. 7. 19, 21, 24. 1 Tim. 1. 15. All which Practice is according to Christ's Command and Precept, *Matth. 6. Luk.* 11. who said, *Whatsoever you shall ask the Father in my Name, he will give it you*, John 6. 23. And when our Brethren, the *Donatists* and *Pelagians*, who professed a sinless Perfection, as we do, told the Ancient Christians, that a constant Practice of Confession

ſeſſion, implied a conſtant Courſe of Sinning. St. *Auguſtine* replied to them, ſaying, *Confeſs always, for thou haſt Matter always to confeſs.* Auguſtine in *p.* 99. *Tho. Bilney* confeſſed, that he was a miſerable Sinner; *And* (ſaid he) *therefore with all my Power I teach, that all Men ſhould firſt acknowledge their Sins.* Fox's Acts and Mon. Pſ. 467, 468. Dr. *Robert Barnes* ſaid, *The whole Church prayeth, Lord forgive us our Sins: Wherefore ſhe hath Spots and Wrinkles; but by acknowleding them, (thro' the Merits of Chriſt) her Wrinkles be ſcratched out.* See his Works, p. 254. *Martin Luther* ſaith, *But thou wilt ſay, the Church is Holy; the Fathers are Holy, it is true, notwithſtanding albeit the Church is Holy, yet is ſhe compelled to pray,* Forgive us our Treſpaſſes: *So, tho' the Fathers are Holy, yet are they ſaved thro' the Forgiveneſs of Sins.* See *Luther*'s Commentary upon *Gal.* p. 36. Next hear what Humble *Bradford* ſaid to his *London* Friends: John Bradford, *an Unworthy Servant of the Lord, be merciful to our Sins, for they are great.—Let us heartily bewail our Sins; repent us of our former Evil Life,* &c.

Thus, my Well-beloved Friends and Brethren, I have ſhewed you many Inſtances, both of the Patriarchs, Prophets, Apoſtles, Primitive Chriſtians, and Martyrs, who have all along confeſſed their Sins to God, and begg'd

Fox's Acts and Mon. p. 1167.

begg'd Pardon for Jesus Christ's sake, and go you but to the Windows or Doors of the Churches, and other Christian Assemblies, (but be sure you go no further) and you may still hear them, *i. e.* Episcopal, Presbyterians, Independants, and Baptists, crying out of a Body of Sin, saying, *They have erred and strayed from the Ways of God*, (from Seven to Seventy, as our Brother, Father *Penn*, has well observ'd) *we have done Despite to the Spirit of Grace, we have broke thy Commandments, we have added to the Guilt of Original Sin, by our many and repeated Actual Sins; and therefore we prostrate our selves, and humbly beg thy Pardon, for the alone sake of thy dear Son, and our blessed Redeemer, Jesus Christ, our only Advocate and Mediator; to whom, with thee, and thy blessed Spirit, be all Honour, Glory and Dominion for ever*, Amen, Truth exalted in a Short, but Sure Testimony, *&c. p.* 9.

Now, Friends, what a happy thing is this, that you need not trouble your selves with any Confession of Sins, since you are not like other Men, nor like these *Publicans*? And therefore I exhort you to keep to your Ancient Testimony in all the Parts of it, make no Confession of Sins, nor be sure you do not recommend the Practice of it, by Word or Writing, but keep to our Ancient Practice; nor is there any need for our Hearers to follow those Christian Precepts, *viz. And whatsoever you do in Word or Deed, do all in the*

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NAME of the LORD JESUS; giving Thanks to God the Father BY HIM; whether *therefore ye EAT or DRINK, or whatsoever ye do, do all to the Glory of God*, Col. 3. 17. 1 Cor. 10. 31. Matth. 15. 36. *First*, Because the Name Jesus belongs to every Believer, (I should say *Quaker*) as well as to him that suffer'd at *Jerusalem*, according to our Ancient Testimony. *A Question to Professors*, &c. p. 20, 27, 33. *Secondly*, Because you know that we our selves, to be seen of Men, do make a kind of a Prayer to our Light within, when we are at their Tables, when Company is present; but if alone, either at Home or Abroad, we seldom give Thanks for our Food, and seldomer with our Eyes towards Heaven, as Christ did, as *Stephen* did, or as the Martyrs did: No, you know we are of another, yea, of a different Faith and Practice from all the Ancient Patriarchs, Prophets, Apostles, Martyrs, and Holy Confessors, and all Christian Churches to this Day, being exalted above them; for we sit in Heavenly Places, singing the Songs of *Sion*, in the Beauty of Holiness, without Sin, or any Imperfection, which all the Recited were chargeable with, as imply'd by their Confessions, and their relying upon the Merits of another, to wit, The Man Christ Jesus, as believing they shall one Day appear before his Tribunal, and be judged by the Law of God, recorded in their Scriptures; but for our parts, we differ from

them in all Reſpects, having our whole God within us, as ſafely as the Papiſts have their Crucifixes in their Pockets. And thus much to ſhew you the great Happineſs and Excellency of our Diſpenſation, ſo no need of Confeſſion, according to our Ancient Teſtimony.

The Second Inference, i. e. *The Ten Commandments.*

And, Friends, whereas the Chriſtians propoſe to us (ſometimes) the Uſe of the Ten Commandments; whether we own them as a Rule to a Chriſtian Life, look into one of my Goſpels, and you will find it thus written: *Thou may'ſt as well ask if the Moral Law* (or Ten Commandments) *be a Rule for Chriſt*, &c. Truth defending the Quakers, *&c.* p. 18.

Again, *Ed. Burrough*, one of our Prophets, ſaid, *That is no Command from God to me, what he commands to another; neither did any of the Saints, which we read of in Scripture, act by the Command which was to another, not having the Command to themſelves: I challenge to find an Example for it; they obey'd every one their own Command.* Burrough's Works, *p.* 47.

And in Defence of this Poſition, hear what Father *Penn* ſays, *i. e. No Command in the Scripture is any further obliging upon any Man, than as he finds a Conviction upon his Conſcience, otherwiſe Men ſhould be engaged without, if not againſt Conviction; a thing*

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unreaſonable in a Man. Quakeriſm a new Nick-Name, *&c. p.* 71. And now that none of you may think that theſe Doctrines of ours point to, or aim only at extraordinary Commands, as *Moſes* going to *Pharoah*, with ſome other Temporary Commands, my very Doctrine ſhew it to be the Ten Commandments. *Firſt*, By telling the Prieſt they might as well carry the Ten Commandments to Chriſt; the Conſequence of which is, that Chriſt had as much need to learn them as we have. *Secondly*, in that we never Recommended the Ten Commandments to our Hearers, that they ſhould teach them to their Children, and ſo from Age to Age, one Generation after another, as the Churches do, and ever did, both Jewiſh and Chriſtian. *Thirdly*, Becauſe we never read them in our Meetings, nor in any one of our Books Recommend them to be ſo read: This therefore may confirm you in our Ancient Teſtimony, which have been to lay them by, as a dead Letter, Duſt, Death, Serpents Food, and Beaſtly Ware, *&c.* and I exhort you to be Bold and Valiant, to maintain our Ancient Teſtimonies; and this leads me to the third and laſt Inference, namely,

Touching Baptiſm, and the Lord's Supper.

Dear Friends, I am now come to give you the Arguments of the Chriſtians for Baptiſm, and the Supper, which is founded upon the Letter, which our Apoſtle, *G. Fox*, ſaid was

Duſt, and Death, *viz. Their Sacrament is Carnal; their Communion is Carnal; a little Bread and Wine; ſo Duſt is the Serpent's Meat. Their Original is but Duſt, which is but the Letter, which is Death; and their Goſpel is Duſt* (Matthew, Mark, Luke *and* John, *which is the Letter.* Again, p. 35. *A Word to all you Deceivers, who deceive the People; and Blaſphemers, who utter forth your Blaſphemy and Hypocriſie; That tell the People of a Sacrament, and tell that it is the Ordinance of God: Bluſh, bluſh, and tremble before the Lord God Almighty, for dreadful is he that will pour forth his Vengeance upon you:—You who live in the Witchery, and bewitch the People,* &c. News coming up out of the North, *&c. p.* 14, 35.

Dear Lambs, I firſt told you, that the Authority the Chriſtians make uſe of, for theſe Two Ordinances, is bottomed upon the Letter. I have now ſhewed you a greater Authority for the diſannulling them; namely, what is ſaid by the Spirit of Truth through our Second *Moſes:* And to prove it, read the Goſpel wrote by me, 1659. *viz.* **That which is ſpoken from the Spirit of Truth in any (then to be ſure in* Geo. Fox*) is of as Great Authority as the Scriptures or Chapters are, and Greater.* Thus, Friends, I firſt told you what Authority the Chriſtians pleaded for theſe two Inſtitutions, of Baptiſm, and the Supper; namely, the Scriptures: I have likewiſe told you by what Authority we

* *Truth defending the Quakers, &c.* p. 7.

we have laid them aside, but left all of you should not remember the Words the Christians quote, not being much used to Scripture, they are these.

Go ye therefore, and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: And lo I am with you always, even to the end of the World, Matth. 28. 19, 20. Again, *And he* (Christ) *took Bread, and gave Thanks, and brake it, and gave unto them, saying, This is my Body, which is given for you: THIS DO IN REMEMBRANCE OF ME. Likewise also the Cup after Supper, saying, This Cup is the New-Testament in my Blood, which is shed for you,* Luke 22. 19, 20. Again, *Matthew* hath it: *And as they were eating, Jesus took Bread, and blessed it, and brake it, and gave to the Disciples, and said, Take, eat, this is my Body: And he took the Cup, and gave Thanks, and gave it to them, saying, Drink ye all of it, for this is my Blood of the New-Testament, which is shed for many for the Remission of Sins,* Matth. 26. 26, 27, 28. Again, *Paul* hath it: *For I received of the Lord that which also I delivered unto you: That the Lord Jesus, the same Night in which he was betrayed, took Bread: And when he had given Thanks, he broke it, and said, Take, eat, this is my Body, which is broken for you; THIS DO IN REMEMBRANCE OF ME. After the*

the same manner also, he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood; THIS DO YE, as oft as ye drink it, IN REMEMBRANCE OF ME, 1 Cor. 11. 23, 24, 25.

Beloved, I cannot but allow, that if the Letter, *viz.* the Scriptures, were of greater Authority than our Sayings, or that the Words of *Matthew*, *Luke* and *Paul*, were of greater Authority than our Sayings, I should be of the Christian's side; for nothing in the World is plainer said, nor more positively commanded: But, Friends, in the beginning we were convinced by *G. Fox*, that *Matthew*, *Mark*, *Luke* and *John* were Death, Dust, and Serpents Meat; that the Scriptures were Beastly Ware, that all that preached out of them were Conjurers; that the Letter of the Scripture is Carnal, Death, and Killeth; that such as once told the People of a Sacrament were Witches. *News coming up*, &c. p. 14, 35. Printed 1655. *A brief Discovery of a Threefold State*, &c. p. 9. Printed 1653. Saul's *Errand to* Damascus, *&c.* p. 7. Printed 1654. And that therefore they ought not only to blush, but tremble; that such as preached Christ without, and bid People believe in him, as he is in Heaven above, were false Ministers, Witches, Devils, *&c. Smith's Primer*, p. 8. That it was Blasphemy to call the Scriptures the Word of God. *Fox's Great Mystery*, p. 240. Printed 1659. That Circumcision is as much

of Foreign Water-Baptism, and the Paschal-Lamb as Bread and Wine, for says my dear Brother *W. Penn*, the Continuance (of those Two Ordinances as the Lord's Supper and Baptism) would have been a Judaizing of the Evangelical Worship; and to assert their Continuance, would be as much as in us lies, to pluck up the Gospel by the Roots: Hence (says our dear Brother) that Appellation *Ordinances of Christ*, I do renounce as Unscriptural and Unevangelical, and can testifie from the same Spirit, by which *Paul* Renounced Circumcision, that they (to wit, Water-Baptism and the Supper) are to be rejected as not now required, *&c. W. Penn's Reason against Railing*, &c. p. 108, 109. And therefore I warn you all to take heed of Apostatizing from our Ancient Testimony, as you have it in my Text, for what we were convinced of by our Light in the beginning, to be Evil, to be Death, Dust, Serpents Meat, 'tis so still; to be Beastly Ware, and Conjuration, 'tis so still; and therefore keep up to your Ancient Testimony, my dear Lambs, in all the Parts of it; Ha, ha, ha, hme, hme, hme, silent.

After a little Silence, Will. Bingley, *&c.*

Friends, Friends, I am filled, I am filled as with new Wine; I am ready to burst at the joyful News I have heard to Day, respecting our Ancient Testimony: And oh! mag-

magnified be our Light within, which hath thus exalted us above the Prophets, above the Apostles, above the Martyrs, and above all Christians, as our dear Brother *G. W.* hath most excellently made it out: *First*, In opening his Text, and also in the two Branches proceeding from it, but more especially in the Use and Application, where he hath confirmed me, in not making Confession of Sin, nor regarding the Ten Commandments, nor those two Ordinances of Baptism and Supper, all which is ratified and confirmed by *G. Fox*'s Journal, laying there on the Table: But yet I have a short Testimony to bring in, touching the Priests, which I think our Friend *G. W.* left out unawares, for I take it to be as necessary an Ancient Testimony, to be kept up, as any other, only a little more Privately and Prudently; for they are as great Enemies to our Design of Supplanting Christianity, as any the World afford: But however, though we are the same we were, and are not changed, yet before you do not admit, that we are the first Challengers, or that we begin with the Priests: But to shew you in private that we were always the Beginners of all Controversies, and what Cause we had for it, I therefore bring in my Testimony, and my Proof for the Antiquity of my Testimony shall be out of *Edw. Burrough*'s Epistle to *G. F.*'s *Great Mystery*, Printed 1659. viz. *And the Word of the Lord we sounded, and did not spare, and caused the Deaf to hear, and*

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the Blind to ſee, and the Dread of the Lord went before us, and behind us, and Terror took hold on our Enemies. And firſt of all, our Mouths were Opened *, *and our Spirits* Filled *with* Indignation *againſt the* Prieſts *and* Teachers †, *and with them, and againſt them, we* firſt *began to* War, *as being the Cauſers of the People to err, and the Blind Leaders, that carried the Blind into the Ditch; and againſt them, as the* Fountain *of all* Wickedneſs, *abounding in the Nations, and as being the* Iſſue *of* Prophaneneſs; *and againſt them we tried, ſhewing unto all theſe People, that they were not Lawful Miniſters of Chriſt, but* Deceivers *and* Antichriſts; *and we* ſpared *not* Publickly *, *and at all Seaſons, to utter forth the* Judgments *of the Lord againſt them, and their Ways, and their* Churches, *and* Worſhips, *and* Practices; *and this was our* firſt Work † *we entered upon, to* Threſh *down the* Deceivers, *and lay them open, that all People may ſee their Shame, and come and turn from them; neither can we pray for the Prieſts, but for their* Deſtruction, &c. *And this Teſtimony lay upon me to bear, which is in all Parts according to our Ancient Teſtimony.* Truth's Defence, *&c.* by G. *Fox* and *Rich. Hubberthorn*, p. 15. Printed 1653. For, my Dear Friends and Brethren, read our great Apoſtle G. *Fox*'s *Primer*, *W. Smith*'s *Primer*, in which there is not a Verſe of Scripture quoted, by which you may be ſure it is agreeable to our Ancient

* Then the *Quakers* began.

† True every Word.

* Then why ſhould you be ſpared?

†† So it was my firſt Work to threſh down the *Quaker* Deceivers.

ent Teſtimony. Again, read *Saul's Errand to Damaſcus*; and, *A Three-fold Eſtate of Antichriſt*; *The Quakers Challenge*: And from all theſe Books you may gather, that by the falſe Miniſtry, we mean ſuch as Preach out of the Scripture, ſuch as Preach a Chriſt without, and bid People believe on him, as he is in Heaven above: And you'll ſee firſt by Reprinting *Edw. Burrough*'s Epiſtle, 1672. and by *W. Smith*'s *Works*, which render the Biſhops Monſters, and the Clergy Witches, Devils, Sorcerers, Jeſuits, Blaſphemers, Bloodhounds, Antichriſts, Sodomites, and an Hundred ſuch Names. This, Beloved, is according to our Ancient Teſtimony, only let us word the Matter ſo now, as to make them believe we mean not the preſent Clergy, but thoſe in former Days.

Benjamin Bealing, Clerk. Let us ſing an Hymn of Praiſe, and Self-Exaltation, and to the Confuſion of our Adverſaries; as you will find it written in the Epiſtle General of that Son of Thunder, *Edw. Burrough*, prefixed to our Apoſtle *George Fox*'s *Great Myſtery*, Printed 1658.

The Waters have I ſeen dry'd up, the Seat of
that great Whore,
Who hath made all Nations drunk with her
inticing Power;
And cauſed the whole Earth, She hath, Her
Fornication Cup to take,
Whereby Nations have long time err'd, on
whom She long hath ſate: *But*

But now her Miseries are seen, Her Witchcrafts are discover'd,
And She no more shall Men deceive, for Day-Light is appear'd;
And the Bed woful I have seen, of Torments great prepar'd,
Whereon She must be cast, and Plagues must not be spared:
But Woe to Her, the Cup of Wrath is fill'd, Her to receive,
And as to others she hath done, the same She shall now have;
And Drink She must of that full Cup, of God's fierce Indignation,
And then shall all Her Lovers mourn, and make great Lamentation:
For Fire in Her is kindled, which must Her all consume;
Behold Her Smoak ascendeth Day and Night up to Heaven:
The Antichrists, who hath put on, and cover'd with Sheeps cloathing,
And long-rul'd King, on Nations Inwardly Ravening;
Who hath devour'd God's Heritage, and had a Kingdom great;
I have seen Him made War against, and Truth give Him Defeat.
Behold the Whore, Her Flesh is burnt, Her Beauty doth now fall;
She that is all Harlots great Mother, whose Daughters are Whores all.

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The Close of the Meeting, by George Whitehead.

Friends, I have still one Word of Exhortation, as you will find it in the Prophecy of our deceased Brother, *Samuel Fisher*, touching Magistracy and Government; which being according to our Ancient Testimony, I could not well omit, *viz.* * *I will hold my Peace no longer, saith the Lord, as concerning this Evil, which they so prophanely commit, and do daily against my Chosen; but will utterly subvert and overturn them, and bring the Kingdoms and Dominions, and the Greatness of the Kingdom, under the whole Heaven, into the Hands of the Holy Ones* † *of the most High, and give unto my Son, and his Saints, to reign over all the Earth: And take* ALL *the* RULE, *and* AUTHORITY, *and* POWER, *that shall stand up against my* Son in his Saints; *and put it down among all the rest, as one of his greatest Enemies, under his Feet, saith the Lord. For tho' the World take no Delight in them, yet I take Pleasure in my People, saith the Lord: And I will beautifie my Meek Ones* * *with Salvation, and I will put my high Praise into their Mouths, and a* Two-edged Sword into their Hands†; *and they shall execute* Vengeance *upon the Heathen, and Punishments upon the People, and shall* bind *their* Kings *in Chains, and Nobles in Fetters of Iron, and execute upon*

* *Sam. Fisher's* Works, p. 19, 20. observ'd by Mr. *Boothouse.*

† Meaning the *Quakers.*

* Meek *Quakers.*

† Mark, this is your Ancient Testimony as well as Prophecy, writ 1656.

upon them the Judgment that is written in my Eternal Decree, and Unchangeable Councel, saith the Lord. This Honour have all my Saints; this is the Heritage of my Servants, saith the Lord: And their Righteousness, and their Reign, their Salvation and Redemption, and all their Dignity, *is of me only; and of me only, and not of themselves, shall they acknowledgee it to be,* Saith the Lord God Almighty, *who is now doing all this his Holy Will and good Pleasure; and who is he that shall ever Disannul it?*

Pray is not this a Fifth-Monarchy Sermon? No, it's a Quaker Sermon, but it's all one Doctrine, and may become one Practice, p. 102. *Ibid.* i. e. *The Quakers are the truest Catholick Church in the World,* &c. If so, then your Saints are intended for this Holy War.

Given forth under my Hand, as the Lord himself gave it into my Heart to see, and into my Mouth to speak, and unto my Hand, thus at large, to write it, the 25th. of the 7th. Month, 1656.

Samuel Fisher.

Friends, I am the longer in this Sermon, because my Text requires it; namely, To shew you our Ancient Testimony in all the Parts of it: And if any of the World's People at any time should understand this Discourse, for 'tis much if it do not come abroad, then tell them we mean all within, we are an Inward People: And whether we mention War and Fighting, Swords and Spears, Ox or Ass, Kill, Cut off, Destroy, take Vengeance of the Heathen, Subvert and Overturn Nations, Kingdoms, &c. all this

we mean within, and this have, and this peradventure will satisfie them. And now, *Friends*, I shall instance but one Proof more, to evince what our Ancient Testimony was, and is in all its Parts, and then I shall with Prayer conclude; and it is in an Epistle, intituled, *This is only to go amongst Friends* †. Which Epistle contains great part of our Ancient Testimony; for it answers to *George Fox*'s Title Page, *News coming up, &c.* and it answers to *Josiah Coale*'s Letter, where he saith, *Dear* G. Fox, *who art the Father of many Nations; whose Life hath reached through us thy Children; whose Being and Habitation is in the Power of the Highest, in which thou* [George] *Rulest and Governs in Righteousness: And* Thy Kingdom *is* Established *in* Peace, *and the* Increase *thereof is* Without End *. It answers also our Brother *Solomon Eccles*, who said, *It might be said of* G. Fox, *as it was of Christ, that he was in the World, and the World was made by him, and yet the World knew him not.* The Quakers Challenge, *&c. p.* 6. For if he was a King, and had a Kingdom, and such a Kingdom, as of the Increase thereof, there was never to be an end; then you may conclude, Friends, that he was the *Branch*, the *Star*, the *Son of Righteousness*, spoken of in Scripture; but mark, *This* (Epistle) *is only to go amongst Friends* *, *viz.*

† Writ by *Fr. Howgill*, (whose Daughter was in *Bridewell, London*,) and *Edw. Burrough* in *Dublin*, Printed *Anno* 1656.

* *Josiah Coale*'s Letter from *Barbadoes*, recorded in the Book of Outlandish Letters, and by *W. Penn* vindicated in *Judas and the Jews*, &c. p. 44.

* Indeed it was fit to goamongst none but *Quakers* and Fifth Monarchy-Men, so very well intituled.

'And O thou North of *England!* who art 'counted as Desolate and Barren, and reckon-

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ed the least of the Nation; yet out of thee did the *Branch* * spring, and the *Star* arise, which gives Light unto all the Regions round about, in *Thee* (*i. e.* the *North*) the Son of Righteousness appear'd with Wounding, and with Healing; and out of *Thee* the Terrors of the Lord proceeded, which makes the Earth to tremble, and be removed; out of *Thee* † Kings, Priests, and Prophets, did come forth in the Name and Power of the most High, which uttered their Voices as Thunders, and laid their Swords on the Necks of their Enemies, and never return'd empty from the Slaughter †. Lift up your Voice, blow the Trumpet; sound an Alarum out of the Holy Mountain, proclaim the Acceptable Year, and the Day of Vengeance of our God, gird on your Sword upon your Loins, put on the Tried Armour, and follow him for ever, who rides on the white Horse, and is cloathed with the same, and makes War in Righteousness. Ride on, ride on, my beloved Brethren, and Fellow Soldiers, make all plain before you, threth on with the new Threshing Instrument, which hath Teeth; beat the Mountains to Duft, and let the Breath of the Lord scatter it, make the the Heathen † tremble, and the Uncircumcised fall by the Sword; the Lord of Hosts is with us, and goes before us; spare none, neither Ox nor Ass, neither Old nor Young*, Kill, Cut off, Destroy, Bathe your Sword in

* *Viz. Geo. Fox*, which was propheſied of, and now is fulfilled, &c. his *News out of the North*, Title Page, Printed 1655.

† *i. e.* Out of the North, came *Geo. Fox, James Naylor, R. Hubberthorn, Geo. Whitehead, Edw. Burrough*, &c.

† *i. e.* When they were in *Oliver's* Army.

† *i. e.* All the Chriſtians.

* No, where the *Quakers* have Power, expect no Quarter.

in the Blood of *Amaleck* ††, and all the *Egyptians* and *Philistines*, and all the Uncircumcised, and hew *Agag* to pieces **, break the Rocks in pieces, cut down the Cedars, and strong Oaks, make the Devils subject, cast out the Unclean Spirits, raise the Dead, shut up in Prison, bring out of Prison, cast in your Nets, launch into the Deep, divide the Fish, bind the Tares in Bundles, cast them into the Fire, —put on your Armour, and gird on your Sword, and lay hold on the Spear, and march into the Field, and prepare your selves to Battel; for the Nations doth defie our God, and faith in their Hearts, Who is the God of the *Quakers* *? That we should fear him, and obey his Voice. Arise, arise, and sound forth the Everlasting Word of War and Judgment in the Ears of all the Nations, sound an Alarum, and make their Ears to tingle; our Enemies are whole Nations, and Multitudes in number; a Rebellious People, that will not come

†† The *Quaker's* own Writings are their best Construing Books, and will best Interpret their Meaning who this *Amaleck* is, viz. *Geo. Bishop* in his *Warnings of the Lord*, p. 19. Printed 1660. i. e. he cries out to the Officers of the Army, *Remember* Amaleck (says he) *the Soul-Murdering, and Conscience-Binding Clergy-man; blot out the Remembrance of* Amaleck *from under Heaven. News out of the North*, &c. p. 27. Proclaim thus; *Slay* Baal; Baalam *must be slain, and all the Hirelings must be turned out of the Kingdom*, p. 18.

* * *Dreadful is the Lord, who is coming to change all your Laws, ye Kings*, p. 20. *The Government shall be taken from you Rulers; then Free* (of Government) *must be cut down, and Jesus Christ* (in us) *will Rule alone.*

* A proper Question; few (if any) know.

'come under *Our Law* †; which ariseth up against us, and will not have our King to Reign *, but trampleth his Honour under Foot, and despiseth his Law, and his Statutes, and accounteth his Subjects as Slaves and Bond-men; stand upon your Feet, and appear in your Terror, as an Army with Banners; and let the Nations know your Power, and the Stroke of your Hands; cut down on the Right Hand, and lay on the Left; and let not your Eye pity, nor your Hand spare, but wound the Lofty, and tread down the Honourable of the Earth; and give unto the great Whore double, and give her no Rest Day nor Night; but as she hath done, so let it be done unto her, and give her double into her Bosom: * As she hath loved Blood, so give her Blood; and dash her Children against the Stones; and let none of the Heathen Nations, nor their Gods, escape out of your Hands, nor their Images, nor Idols, but lay waste Fenced Cities †; and tread down the High Walls; for we have proclaimed open War, your *Captains* are Mighty Men, and your *Leaders* are well skill'd to handle the Sword *; and they are Riding on before you—against the Beast, and the false Prophet; and *Cursed* be every one, that riseth not up to the Help of the Lord against the Mighty: The Beast is Mighty †, and the false Prophet is Great *, and they keep the Nation under their Power: But, O thou Beast, and

† Meaning *Geo. Fox's* Ten Commandments.

* See *Sam. Fisher's* Prophecy.

* The first Reformers did so; and I am giving the little young Whore a double Cup.

† Hark! Are not these Fifth Monarchy-men?

* This cannot be meant within. What, Leaders and Captains within!

† *i. e.* The King and Parliament

* *i. e.* The Clergy.

'thou false Prophet! You shall be Tormented together; thou Beast, upon which the false Prophet sits *, whom thou upholds by a Law, and defends by thy unrighteous Power; and into the Pit and Lake shall you be turned, to have your Resting Place: And thou false Prophet, which hath deceived the Nations, the Decree of our God is sealed against thee †, thy Smoke shall ascend for ever and ever, and of thy Sin there is *No forgiveness*, nor of thy Torment *No Remission*, over you do we, and shall for ever, rejoice and sing, and own your God, and your King, the Dragon, that Old Serpent, cursed be he and his Memorial for ever.

* You'd fain Ride too; but I hope he'll throw you off, unless you Retract these Bloody Books, and Horrid Principles.

† No marvel then they cannot pray for them, unless for their Destruction, as *Fox* said. See *Truth's Defence*, &c. p. 14.

Written in *Ireland*, 1655. by *Edw. Burrough*, and *Fr. Howgill* *, and Printed in *Quarto*, with this Title, *This is only to go amongst Friends.*

* Note, This was to go only amongst the Friends.

* Thus, Friends, have I shewed you our Ancient Testimony in all the Parts of it. *First*, Touching the World's Peoples Mistake in the Scriptures, for a Rule to Walk by. *Secondly*, Of the Certainty of our own Papers and Epistles, which are the Word of God, and a certain Rule to Walk by. *Thirdly*, And in the Application I have shewed,

how our Light hath exalted you above the Patriarchs, Prophets, Apostles, Martyrs, and Holy Confessors, and all Christian Churches to this Day. *Fourthly*, Our dear Brother *William Bingly*, hath well remembered our Ancient Testimony, against the Hireling Priests, for with them, and against them, we began to War, and that with Indignation too. *Fifthly*, He hath also shewed you who we account false Ministers, and what they are, and the very Names by which they are described, both in *Oliver's* time, and since. *Sixthly*, *Ben. Bealing* hath found out a very suitable Hymn of Praise, even a melodious Song of Triumph; setting forth our Exaltation, and the Downfal of the Christian Churches, under the Notion of the false Church, the Mother of Harlots, Mystery of *Babylon*; in which my Heart was, and still is refreshed, as with new Wine. *Seventhly*, I have also closed my Discourse with the Prophesie of *Sam. Fisher*, which you need not doubt but will come to pass; it may be sooner than you are aware of *; for he gave it forth as it came to him from the Lord, and no otherwise, the 25th Day of the Seventh Month, which the World's People call *September*, *Anno* 1656. so that it cannot, it cannot miss; only for the *present*, we must be content to stay, and patiently bear for the *present*; for as *yet*, we cannot think we shall be made to handle the Sword; but when the time does come, I have shewed you the

* If the Six-Week Meeting mind their Business every Session of Parliament.

Testimony of two of our Prophets, and early Champions, what we shall Do, how we shall Kill, Cut off, and Destroy, and Bathe our Swords in the Blood of *Amaleck* *, and lay waste Fenced Cities, and tread down the Honourable of the Earth, and spare neither Old nor Young, Ox nor Ass, Male nor Female, that will not come under our Law, and Worship our God.

* *Viz.* The Priests and Rulers, as in the large Marginal Note.

And now I shall conclude with a Prayer, and that also, without any Confession of Sin, for all my Sins were pardoned in *Oliver's* time. *For the Prince of this World was cast out of me, 1652. and Hell was conquer'd, and Death and the Grave overcome, and the Kingdom that cannot be removed was given ME; and this the Lord did do for ME, from his Fore-knowledge of ME; and the Lord then brought ME into* Sion, *which I then did Witness.* See his Book, Truth defending the Quakers, p. 8. *Moreover I was then moved to witness against the Priests and Hirelings, Diviners and Deceivers; and to judge the Whore, with her Enchantments; and to torment the* Beast *, *and plague the false Prophet, whose Judgment torment, and Misery was then begun, and will never have end, which I Witness, whom God hath set to root out, and pull down. Jacob* found in a Desart Land, *&c.* p. 7, 8. And thus much shall suffice at this time, to shew you our Antient Testimony in many Particulars, which you are exhorted to Maintain, Defend, and

* *i. e.* The Governours.

to

to Vindicate; and not at any time to Retract any one Syllable of it, for the Government of our Church, even Men and Women's Meetings were *Ordained* * by Christ within, *Geo. Fox*, as at large in my Book, *Judgment fixed*, &c. p. 317, 318. is made clearly out; and out of which Book, *p.* 354. I shall use this short Form of Prayer, because the Day is far spent, *viz.*

* The *Quakers* Ordinances, as in *Sal. Eccles* Prophesie.

Let us Pray.

O God, I make my Appeal and Supplication against this Jealous, Dividing, and Rending Spirit, that hath appeared in Strife and open Contention against thy Servants: Thou knowest the Integrity of my Soul *; *Thou hast endued me with a Christian Spirit, with Faith, Patience and Rejoicing under all my Sufferings; yet thou hast endued me also with the Spirit of Righteous Judgment, Understanding and Zeal; and hast raised me up* †, *in Defence of thy Gospel: So I recommend all to thee, to manifest the end of all, and to plead and justifie my Cause; it being thy own Cause.* Amen, Amen, *saith my Soul.*

* Compare *G. W.'s Ser. Apol.* p. 4, 5. with the *Epistle*, and *Page* 19, 317, 357. of his *Judgment fixed, &c.* and it will shew this Prayer not only Pharisaical, but deep Hypocrisie; especially, adding *p.* 72. of his *Count. Conv. &c.* where he tells you, He can see Cause otherwise to word the Matter, and yet mean the same thing, *&c.*

† As he did *Pharaoh.*

Geo. Whitehead.

CHAP. XIV.

The Cage of Unclean Birds opened; the Idolatrous Practices, Blasphemous Principles, and Vicious Enormities of the Quakers laid open; which may be compar'd with Pope Leo X.

Reader,

BY the foregoing Chapter, you have a View of the high Value the Quakers set upon themselves, and their Ancient Testimony, and how they Debase all Christian Churches, as the Whore, the false Church, the Mother of Harlots, even all: *First*, All that Sprinkle Children, and tell People it is Baptism, and thereby an Ordinance of Christ. *G. Fox's Primer*, p. 48. *Secondly*, All that Preach Christ without, as he is in Heaven at God's Right Hand. *Smith's Primer*, &c. p. 8. *Thirdly*, All that do Study the Scriptures, and Preach out of them. *Saul's Errand*, &c. p. 7. *Fourthly*, All that will not Fast with the Quakers, who are in the Truth, (saith *Solomon Eccles*,) and that none are in the Truth but they. *The Quakers Challenge*, &c. p. 3,6. *Fifthly*, All that pay or receive Tythes. *An Antidote*, &c. p. 78. *Sixthly*, All that take *Matthew*, *Mark*, *Luke* and *John* for the Gospel, *viz.* Glad Tidings, and the Scriptures for their Rule. *G. Fox's Epistle, to be read in Steeple-Houses*, &c. p. 2,3,4,5. Nay,

Nay, *W. Penn* and *Whitehead* adds, 'That 'a Mountebank is an honest Man to a Parson, that such Wickedness (as Debauchery, Drunkenness and Whoredom,) more suiteth the Spirits of his (*i. e.* Priests) own Fraternity; the Priests both Episcopal and Presbyterian, whose known Drunkenness and Whoredoms, *&c.* would fill Volumes to describe.' Hear *W. Penn* again, *p.* 165. 'Had *James Nayler*'s Words been Ten Thousand times more significant, earnest and sharp, against that cursed bitter Stock of Hirelings, they had been but enough, and I would then say not enough; but that the Reverence I bear to the Holy Spirit would oblige me to acquiesce in whatever he should utter, thro' any Prophet or Servant of the Lord *; and we have nothing for them but Woes and Plagues, who have made drunk the Nations, and laid them to Sleep on the Downey Beds of soft sin-pleasing Principles, whilst they have cut their Purses, and pick'd their Pockets; *Tophet* is prepared for them to act their Eternal Tragedy upon, whose Scenes will be renewed, direful anguishing Woes of an Eternal Irreconcileable Justice, *&c. Ser. Apol. Dedicated to the King's Lieutenant in* Ireland, *&c.* p. 2, 22, 127, 156.

* *This* Jam. Naylor, *W. Penn's Prophet, is the Person that was Hosanna'd into* Bristol; *and* Sam. Cater, *now a Preacher amongst them, then leading his Horse.*

Again, saith the same *W. Penn*, in his Book, *The Guide Mistaken, &c.* p. 18. 'And whilst the Idle, Gormandizing Priests of *England*, run away with above Fifteen

'Hundred

'Hundred Thousand Pounds a Year, under 'Pretence of being God's Ministers, and 'that no sort of People have been so univer-'sally, thro' Ages, the very Bane of Soul 'and Body to the Universe, as that abomina-'ble Tribe; for whom the Theatre of God's 'most Dreadful Vengeance wait to act their 'Eternal Tragedy upon.

Well, let us hear *W. Penn* once more what he saith of the Teachers of the Presbyterians, Independants, Baptists, &c. *Quakerism a New Nick-name*, &c. p. 165. *viz.* 'An Ill-'bred, and Pedantick Crew; the Bane 'of Reason, and Pest of the World; the old 'Incendiaries to Mischief, and the last to be 'spared of Mankind, against whom the 'Boiling of an irritated God is ready to be 'poured out, to the Destruction of such, if 'they repent not, &c. *Quakerism a New* 'Nick-name, &c. p. 165.

Reader, You see here is nothing but Hell and Damnation for the Ministers of all Christian Societies: Pray let us hear their Opinion of the Church of *England* in general, and that may give their Sense of all other Churches, since I see they make little (if any) Difference of their Teachers, *viz.* 'And as 'for the Purity of the Church of *England*, 'it's out of our Sight; we can see a great 'deal of Impurity, Corruption, and Soul-'sickness in it: Indeed, they say enough of 'themselves, to cause all wholsome, sound, 'understanding People, to shun them, and

'their

'their Church and Worship, as Men shun 'a Contagious Disease or Infection, &c. *The Innocency and Constientiousness of the Quakers*, &c. p. 7. Printed 1664. To which let me add but one Passage more, (tho' I might One Hundred) of Mr. *Penn's*, who can express himself as well, and as much according to the Quakers Ancient Testimony, as any Man amongst them: And briefly thus, *viz.* 'Come tell me, ye of the Church 'of *England*, whence came your Forms of 'Prayer and Church-Government? Are they 'not the Off-spring of that Idolatrous Popish 'Generation *, which is abominable to 'the God of Heaven? Are you not at 'Have mercy upon us, miserable Sinners? 'There is no Health in us from Seven to Seventy. *Truth Exalted*, &c. p. 9.

* *By this, who would have thought Mr.* Penn *had been so near of Kin to them, as his Latter Writings set forth. See* A Brief Hist. of Quakerism, &c. p. 44, to 58, 103, to 120.

Reader, *W. Penn* tells his Reader, in his *Ser. Apol. &c.* p. 79. That his designed Method in his Answer, is not the common Road of Printing his Adversaries Words at large, on all Occasions; so I tell thee, yet in many Cases I recite the whole: However, by this time, you have not only an Account of the high Value the Quakers set upon themselves, as in the former Chapter, but of their debasing the Protestant Ministers and Churches, as a pack of Drunkards, Whoremongers, with an *Et cætera*, worse than Mountebanks, a cursed bitter Stock of Hirelings, a Pedantick Crew, the best to be spared of Mankind, against whom the Boiling Vengeance of God

is

is reserved, &c. and who deserve nothing but Plagues and Woes, Hell and Damnation, yea, Pick-pockets, Cut-purses, &c. that the People ought to shun as a Pest-house, with too much of that Nature to be here inserted, especially, adding what in *The Picture of Quakerism*, &c. is set forth in this Head. And does it not amount to a just Provocation to any Child, to see such foul Aspersions, and horrible Slanders, cast upon his Mother, from whose Breasts of Consolation he hath received great Consolation and Comfort, both to vindicate her, and to set forth what manner of Men they are, that thus scandalize his Mother-Church, not only privately in their Chimney-Corners, but in their Meetings, yea, in Print, in all Cities, Towns and Villages? &c. *G. Whitehead* said, That God laid a Necessity upon him to write his Book, *Judgment fixed*, &c. where he called me and others *Apostate Informers*, *Treacherous Hypocrites*, *False Brethren*, *Deceitful Workers*, *Betraying Judas's*, *Devils Incarnate*, *Dogs*, *Wolves*, *Raging Waves*, &c. And his God laying such a Necessity upon him thus to Write and Rail, in Vindication of Quakerism, he adds, *And in the discharging my Duty, I neither consult Events, nor fear Effects.* Now in Answer, I cannot pretend to such an immediate Motion as the Quakers do; but I do really think my self in point of Duty and Conscience, to bear these Testimonies against the foul Aspersions of these railing

railing *Rabshekahs*, and have both consulted and considered the Events that may ensue, and hope well of the Effects that may follow, even the Confutation of their Teachers, and Conviction of their Hearers, and I hope the Conversion of the Sincere amongst them. And now to the Men, and what manner of Men they are, that thus undermine the Christian Religion, Ministry and Worship. And thus much by way of Introduction to the *Cage of Unclean Birds*.

POSTSCRIPT.

Note, Reader, That *George Fox* (the first Bird in the *Cage*) did cause *John Fretwell*, *Christ. Gilborn*, *Ja. Nayler*, and others, to go down upon their Knees before him, publickly before Friends, (which is Idolatry) and then and there, upon their Knees, to make their Confession, and own Judgment upon what he charged them with, before he would own them, or receive them into the Unity amongst Friends, &c. *To all People professing the Eternal Truth*, &c. p. 6. per John Harwood, *one of* G. W.'s *Fellow-Preachers*.

Babylon *is fallen, is fallen, and is become the Habitation of* Devils, *and the Hold of every foul* Spirit, *and a* Cage *of every Unclean and Hateful* Bird.

For her Sins have reached unto Heaven, and God hath remembered her Iniquity, Rev. 18. 2, 5.

Reward

Reward Her even as She hath Rewarded you, and double unto Her double, according to Her Works: In the Cup which She hath filled, fill to Her double.

Rejoyce over Her, thou Heaven, and ye Holy Apostles and Prophets; for God hath avenged you on Her, Ver. 6, 20.

A Cage of Unclean Birds.

GEORGE FOX.

John Harwood, Samuel Cater,
George Smith, Thomas Leacock,
Edw. Burrough, Allelujah Fisher,
Samuel Fisher, Solomon Eccles,
Stephen Crisp, John Audland,
Will. Warwick, Josiah Coale,
Jos. Helling, T. Thurston,
George Whitehead.

Thomas Ell——— Immanuel D———
Rich. Hubberthorn, Jo. Swinton, *Sen.*
William Gosnell, Tho. Rudiard.
Thomas Biddle, John Blaikling,
William Gibson, John Ty———,
John Whitehead, Ezekiel Wooley,
Sam. Newton John Moon,
Christ. Atkinson, Francis Howgill,
Daniel Wills, Isaac Pennington.

Reader,

Reader, I am now about opening the *Cage*, and ſhall take out Twelve of the Birds, and open their Wings, and ſpread their Feathers, to the Intent thou maiſt view them, and note their Features, and obſerve their Natures and Diſpoſitions; and *George Fox* the *Cage-Keeper* ſhall be over and above, with ſome little Obſervations upon him; and the rather, becauſe *G. Whitehead* has denied, That the Quakers call him their Branch, their Star, their Son of Righteouſneſs, &c. in his *Sober Expoſt.* &c. *p.* 55, 58. I remember, that about the Year 1662. *Geo. Fox* came into the Iſle of *Ely*, and at his Meetings great part of his Diſcourſe was about the *Cage* of *Unclean Birds*, ſaying, The Church of *England*, (*as in his Epiſtle to be read in Churches*) and the Profeſſors, were a *Cage of Unclean Birds*; and the Note he made them ſing was thus, Come ye Epiſcopals, How do you ſing in the *Cage*? *Anſw.* No Perfection here, no Perfection here. Well, come you Presbyterians, Independants, and Baptiſts, what ſay you? How do you ſing? Let us hear your Note. *Anſw.* No Perfection here, no Perfection here. Then ſaid *George*, Come out of the *Cage*, in a very comical Manner. Thus did he deride the Profeſſors of Chriſtianity, exalting themſelves; a Figure of which, you have in *Geo. Whitehead*'s Sermon in the Thirteenth Chapter: And now you ſhall hear how his *Birds* chirrup, and what Note they ſing to his Lute. But to under-

ſtand

stand this rightly, I think it necessary to give you a brief Description of *Geo. Fox*; that so, when you hear Six of the Birds of one sort sing to his Tune, and dance after his Pipe, you may the better understand whether they do not call him their Branch, &c.

First, He (*G. Fox*) a great Liar, like *Mahomet*; a great Seducer, like *Simon Magus*; a vain Boaster, like *Ignatius Loyola*, saying; 'That neither he nor his Name was known 'in the World; *Several Petitions Answered*, *&c.* p. 60. when there was not Ten Men in the whole Nation more universally known.

Secondly, In that he taught, 'That he 'that hath the same Spirit that raised up Je-'sus Christ, is equal with God; that he 'was before Languages were, and that he 'was come to the end of Languages. *Saul's Errand*, &c. p. 8. *His Battledoor, his Introduction*, &c.

Thirdly, In that he taught, 'That he was 'come to such a Fulness of Glory, as that his 'Head and Ears was filled full of Glory; 'yea, that a Thundering Voice answered 'him, saying, I have glorified thee, and 'will glorifie thee again; alluding to *John* 12. 28, 29. *The Examination and Tryal of* G. Fox *at* Lancaster *Assizes*, &c. p. 21.

Fourthly, In that he said, 'David's Se-'pulcher was with the Quakers, and that 'they had seen it. *Truth's Defence*, &c. p. 56. An abominable Lie, like that of *Mahomet's* Journey up to Heaven upon an Ass.

Fifthly,

Fifthly, In saying, *That if every People own the Prophets and Apostles Writings, they will own the Writings of the Quakers; and that they may as well condemn the Scriptures to the Fire, as their Papers and Queries*, &c. Several Petitions Answered, *&c. p.* 38. Truth's Defence, *p.* 2, 104.

Sixthly, In that he taught, *That he wrought Miracles*, Fox's *Journal, the Third Index*; and yet never wrought a Miracle, in the Name of Jesus of *Nazareth*, all his Days; (only some Lying Wonders, forged out of his Luciferian Brain, without any Attestation, like *Symon Magus.*)

Seventhly, In that he taught, *That the Breach of the Eighth Commandment, Thou shalt not steal, was no Sin, if moved thereto by the Spirit of the Lord.* G. Fox's *Great Mystery*, &c. p. 77. In this, Fox, if not a Ranter, yet joined with them; and so are all that own his Doctrine.

Eighthly, In that he taught, *That to call the Scriptures the Word of God was Blasphemy*; whilst that he, yea, even he, called his own Writings the Word of God; and frequently, the Word of the Lord. *Way to the Kingdom*, &c. *p.* 4. *Several Papers given out for spreading Truth*, &c.

Ninthly, In teaching, *That if Christ that's Crucified be not within, and that Christ that's Risen be not within, I say, that ye are Reprobates.—Now, I say, that if there be any other Christ than he that's Crucified within,*

he is a false Christ; and he that hath not this Christ that was Risen and Crucified within, is a Reprobate. Tho' Devils and Reprobates make a Talk of him without, God's Christ is not Distinct from his Saints, nor his Body, (the Church;) for he is within them, not Distinct from their Spirits; And thou sayst, thou art saved by Christ without thee, and so hath recorded thy self a Reprobate; and they that profess Christ without them, and another Christ within them, here is two Christs. G. Fox's Great Mystery, &c. *p.* 206, 207, 250, 254.

And to confirm this false Doctrine, see *Edw. Burrough*'s Answer to a Question, and *William Smith*'s to his Child; which are as followeth.

Query, *Is that very Man* (said the Minister to *Burrough*,) *with that very Body, within you? Yea, or Nay.*

Burrough Answers, *The very Christ of God is within us; we dare not deny him.* Burrough's Works, *p.* 149.

Query, *How may I know when Christ is truly Preached?*

W. Smith's Answer. *They that are false (Ministers) Preach Christ without, and bid People believe in him, as he is in Heaven above: But they that are Christ's Ministers Preach Christ within,* &c. Smith's Primer, &c. *p.* 8.

Now, Reader, if this Doctrine be sound No thodox, then were all the Apostles, and Or Mar-

Martyrs, and all Christian Ministers, false Teachers and Deceivers; but if this Doctrine be Heterodox, then the Quakers only are the false Teachers, Deceivers, and Antichrists. *W. Penn* also is one with *Fox, Burrough* and *Smith*. See his *Christian Quaker*, and *Dev. Test.* p. 97, 98, and his *Sandy Foundation*, p. 21.

Earthly, *G. Fox* speaking of his own Rise out of the *North*, gives his Book this Title; *News coming up out of the* North, *sounding towards the* South, *written (by* Fox*) from the Mouth of the Lord, from one who is Naked, and stands Naked before the Lord, clothed with Righteousness, whose Name is not known in the World, risen out of the* North, *which was prophesied of* †, *and now fulfilled.*

† Query, by what Prophet?

This much briefly touching this Blasphemous Bird; which being the Master of the Assembly, and first Founder of this Sect, he shall not be of the Number of the Twelve intended, *viz.* Six of each sort, which now shall follow in their Order, the first Six being of the same Feather, witnessing to their Forerunner, and great Apostle; who tho' he once said he had a Celestial Body *; that he had Power to binde and loose whom he pleased; yet his Body proved an Earthly one, and is dead and gone; and for some Years, whilst living amongst them, was like a Statue, or an insensible Image, which could scarce see or understand, being grown Corpulent,

* Before two credible Witnesses, one being still alive.

pulent, and in bulk of two or three Men, and so dosed away his time with strong Liquors and Brandy, who left these Words for *W. Rogers*, *John Raunce*, *Anne Docwra*, and others, who had opposed his Tyranny and Usurpation, *viz. And as for this Spirit of Rebellion and Opposition that hath risen formerly and lately, it is out of the Kingdom of God, and Heavenly* Jerusalem, *and is for Judgment and Condemnation; with all its Books, Words and Works.* †

† This was Printed in their Yearly Epistle, 1691. and Reprinted in *Fox's Journal*, 1694. *p.* 616.

Now observe how this *Fox* is ador'd, *viz. Oh thou North of* England, *who art counted as Desolate and Barren, and reckoned the least of the Nations; yet out of thee did the Branch* (Fox) *spring, and the Star* (Fox) *arise, which gives Light unto all the Regions round about; in thee the Son of Righteousness* (Fox) *appear'd, out of thee Kings, Priests, and Prophets, did come forth in the Name and Power of the most High, (meaning* Hubberthorn, Howgil, Burrough, Farnsworth, Nayler, Atkinson, Whitehead, *&c.) which uttered their Voices as Thunders,* &c.

Burrough, the First Bird of the Blasphemous Six. See their Book, *This is only to go amongst Friends*, p. 19.

Thus has *Burrough* ecchoed back, and confirmed *Fox* his Imposture, saying *Amen* to his Blasphemy, alluding to *Micah* 5. 2. to *Matth.* 2. 5, 6. as more largely handled in my Book, *New Rome Unmask'd*, &c. *p.* 79, to 88. and *New Rome Arraigned*, &c. *p.* 5, 6, 7. And I marvel at *Whitehead's* Impudence to deny it, *In his Sober Exp. p.* 57, 58. but

but to make it clear, and past his Exception, if possible, let's take out more Birds; but he that will deny *Burrough's* Book to have this Title, *This is only to go amongst Friends*, which is the only, and all the Title; and which Book I have by me; what will not such a Fellow deny?

Dear Geo. Fox, *who art the Father of many Nations; whose Life hath reached through in thy Children, even to the Isles afar off, to the begetting many again to a lively Hope; for which Generations to come shall call thee Blessed, whose Being and Habitation is in the Power of the Highest, in which thou* (Geo. Fox) *Rulest and Governs in Righteousness: And* Thy Kingdom *is* Established *in* Peace; *and the* Increase thereof is without End. Read *Numb* 24. 17, 19. *Zech.* 3. 8. *cap.* 6. v. 12. *Malachi* 4. 2. *Luke* 1. 32, 33. *Isai.* 9. 6, 7. *Jos. Coale*, the Second Bird.

Thus then it is plain, That both *Burrough* and *Coale* call'd G. Fox, comparatively, the *Branch*, the *Son of Righteousness*; yea, Christ.

Stand up Muggleton, *thou Sorcerer, whose Mouth is full of Cursing, Lies and Blasphemy, who calls thy last Book a Looking-Glass for* Geo. Fox, *whose* NAME *thou art not worthy to take into thy Mouth; who is a Prophet indeed, and hath been faithful in the Lord's Business from the beginning: It was said of Christ, that he was in the World, and the World was made by him, and the World knew him not*, John 1. 10. So *it may be said* *Sol. Eccles.* the Third Bird. Several Petitions Answer'd, &c. p. 60.

Several Petitions Answer'd, &c. p. 60. * See the first Instance of the Ten, about *Fox*.

of this true Prophet, (Geo. Fox) *whom* John *said he was not, but thou wilt feel this Prophet one Day as heavy as a Millstone upon thee; and altho' the World knows him not *, yet he is known,* &c. In The Quak. Chal. p. 61

Thus do they all agree, that *Fox* is their *Star*, their *Branch*, &c. For if he be Christ, as *Eccles* saith; if he had a Kingdom established, of whose Encrease there never was to be an end, as *Coale* said; then he was Christ; and so the *Branch*, the *Star*, &c. as *Burrough* said, and indeed as they all mean, else they would condemn these Blasphemous Books; but instead thereof, this Letter of *Coale's* is vindicated in their Book, *Judah and the Jews*, p. 44. in all its Parts. A small Treatise, wrote in *Ahiabury* Prison the 3d Month, 1661. by *J. Whitehead*, where he saith, *In the Year* 1648. *God, who had Compassion on his People, did cause a* Branch *to spring forth of the Root of* David, *which was filled with Vertues, from the Covenant of Life and Peace was in him. And he* (Fox) *spread, and shot forth many Branches, which did partake of the Fatness of the Root, and the Weary came to Rest under his* (Fox's) *Branches; and in him* (Fox) *was also the Word of Reconciliation, which turned the Hearts of the Fathers to the Children, and the Disobedient to the Wisdom of the Just. And in the Year* 1652. I (John Whitehead) *being a Branch of this Tree* (Fox) *the Life of its Root caused me to Blossom, and bring forth*

Jo. Whitehead, the Fourth Bird.

'Tis well Calculated; for about 1648. *Fox* first rose in the *North*, only did not spread forth his Branches till about 1650.

forth Fruit for the Spirit, as a Key opened his (Fox's) *Treasure, and shewed me* (for he was before Languages were) *that which was from the beginning.* Read p. 4, 5. of the same Treatise.

Thus then has this *J. Whitehead* put all out of Doubt, and quite confuted *G. Whitehead*, and overthrown all his Arguments, by confessing Matter of Fact. If I have made *Whitehead* oppose *Whitehead*, 'tis no more than in other Cases I have done; for the *Quakers* having no Bottom, no Solid Foundation, but all speaking as their Light move them, it's easie to see how they interfere and jarr; only *G. W.* has this Faculty, *he can otherwise word his Matter, and yet mean the same.* A right Jesuit, a Doctrine first coin'd in their Mint, and only serve to their Ends; whose Work has been to sow Divisions, make Rents, and beget Schisms, *&c.* The next Bird shall be *John Audland*, in a Letter of his to *G. Fox* from the West of *England*; an Abstract thereof is as follows, *viz.*

Dear and Precious one, in whom my Life is bound up, and my Strength in thee stands; by thy Breathings I am nourished, by thee my Strength is renewed; Blessed art thou for evermore, and Blessed are all that enjoy thee: Life and Strength comes from thee, Holy one;—daily do I find thy Presence with me, which doth exceedingly preserve me, for I cannot reign but in thy Presence (Fox) *and Power: Pray for me, that I may stand in thy* *John Audland*, the Fifth Bird.

Dread (Fox) *for evermore.* — *I am thine,* (Fox) *Begotten and Nouriſhed by thee; and in thy Power* (Fox) *am I preſerved. Glory unto thee* (Fox) *Holy One for ever.*

Reader, Theſe are the Birds in the Cage; tell me, are they not all of a Feather? Do they not all agree in the main, That G. *Fox* was the Quakers *Branch* and *Star*; yea, their All in All; the Bottom, and Corner, and Top-Stone of their Building? Pray ſpare me the Pains of a large Comment; I think there is no need; he that runs may read, and he that reads may underſtand the Foundation of *Quakeriſm*; no marvel then if it wither, no marvel if it fall like a Millſtone into the Bottom of the Sea, never more to riſe. But let me add another Bird, ſince I have Plenty, *&c.*

Jo. Blaikling, the Sixth Bird.

Here followeth the Teſtimony and Certificate of John Blaikling, *to the clearing of the Aſperſions that* William Rogers, &c. *caſt upon* G. Fox, ——*that's bleſſed with Honour above many Brethren; and that Thouſands will ſtand by him in a Heavenly Record unto the Integrity of his Soul to Truth, that ſtill lives with him: That his Life Reigns, and is Spotleſs, Innocent, and ſtill retains his Integrity, whoſe* Eternal Honour *and* Bleſſed Renown *ſhall remain; yea, his Preſence, and the dropping of his Tender Words in the Lord's Love was my Soul's Nouriſhment,* &c. The Chriſt. Quaker diſting. *&c.* 5th Part, p. 77.

Come

Come *George Whitehead*, give me thy Hand &c. I'll take thee out of the Cage, and do thee this Honour, not to be a Partner with the last Six Blasphemous Birds, but as a Witness for them, that we may hear what thou canst say on their Behalf: But I'll put thee in again, and keep thee there, lest thou flyest up and down the Nation, and do more Mischief. Oh *George!* thou art a plump Bird, thou'rt grown fat I find; well, what canst thou say?

I affirm, that G. Fox *does deny the same* (*i. e.* these Divine Attributes) *in reference to himself, as a particular Man or Person, whose Days and Years are limited; only the Truth of the Immortal Seed Christ in him, he stands to maintain against all Opposers and Apostates*: Judgment fixed, &c. p. 19. *And as to his* (Francis Bugg's) *Charge of Idolatry, if not Blasphemous Names and Titles given to* Geo. Fox *in certain Letters—how proves he* (Francis Bugg) *that they gave and intended those Titles to the Person of* Geo. Fox, *and not to the Life of Christ in him?* Innocency against Envy, &c. p. 18.

How, *George!* I'll tell thee how, because *Josiah Coale* said, *Dear G. Fox*, &c. by this I know they intended *G. Fox*, for if they had intended those Titles to the Life of Christ in him, they would have directed their Letters suitably, saying, *Dear Life of Christ in G. Fox*, &c. This I hope will satisfie thee, if Reason could take place; if not, I despair

of

of giving thee or thy Friends Satisfaction. But *George*, for thy Comfort, if thou wilt mean as thou say'st, according to the Import of thy Words; and on that Foot retract and condemn these thy Fallacious Covers and Excuses, and thy own apparent Errors; and the Errors in thy Friends Books, which thou hast most impudently glossed over; with thy Hypocritical Paint, I will take thee out of the Cage; if not, there lye for ever, singing, *Here is Perfection, here is Perfection*, &c. Thus much shall serve in answer to *G. W.*'s Book, intituled, *A Sober Expostulation*, &c. *p.* 54, 55, 56. as well as to shew what manner of Birds are in the Cage of this sort, namely, Blasphemers and Idolaters; and next, let me take out Six of the other sort, namely, of their Vicious Teachers, against whom *G. Whitehead* would not write a Book for the World. No, seriously, I believe him, his Sincerity is so true to their Ancient Testimony; besides, if he should, there being so few of them clear, that here would be Hell broke loose; for if they should write one against another, all would come out, and then they'd appear a dark sort of *Quakers* indeed.

Christopher Atkinson, the Seventh Bird, but the first of the last Six before-mentioned; who was since hang'd for Felony.

And *Christ. Atkinson* was *G. Whitehead*'s Fellow-Traveller, Fellow-Sufferer, Fellow-Writer, and Fellow-Preacher: But so it was, that he got *Ursula*, the Maid-Servant of *Tho. Symonds*, with Child, when he was a Sufferer for their Ancient Testimony in *Norwich*-

Norwich-Goal; but this was not all, for he broke Prison, stole Goods, and run away; I have his Confession in Print, Signed by *John Stubbs*, *William Cotton*, and *Thomas Symonds*: And it's worth noticing, to see what Grief *Atkinson* was in, because it dishonour'd the Cause of *Quakerism*, in that it could not be kept private from the Knowledge of the World's People: But not a Word of Confession of Sin to God, nor asking his Pardon for Christ's sake. But to the second,

Stephen Crisp, the Eighth Bird.

Stephen Crisp, in his Circuit, going to *Norwich*, by *Mendlesham* in *Suffolk*, *Robert Duncon* advised him to carry it wisely at *Norwich*; for (said he) my Kinsman, *Sam. Duncon*, is a Man of a Timerous (or Brittle) Disposition. Well, away goes *St. Crisp* to *Norwich*, sets up his Horse at the Place allotted for their Teachers Horses, and then goes to *Samuel Duncon*'s House; but *Samuel* not being at home, *Stephen* takes up *Samuel*'s Wife into the Chamber. Anon *Samuel* comes home, *where is my Wife?* (says he to the Maid) She's gone up the Chamber, (said she) with *Stephen Crisp*. Well, *Samuel* walks up and down the House, he rubs his Elbows, scratches his Head, and very melancholy he was; so between Nine and Ten of the Clock (as I was told by some Quakers that knew it) down came *Stephen* and *Sam*'s Wife. And this bred great Discontent between *Sam.* and his Wife *; but *Stephen* wanted no Boldness to carry it off.

She was a very handsome Woman, and 'twas thought too yielding.

Many

Many such Stories we had of him, knowing he was Light and Airy, and a great Lover of strong Wines, and Waters of 8 d. a Pint, and many of us looked upon him little better than a Ranter, if not an Atheist: *W. C.* can inlarge on this Subject no doubt. If any question the Truth of this, let them go to *Joseph Carver*, *Tho. Budderym*, if living, and other Ancient Quakers in *Norwich*, and they can tell you more of this: As also of *Tho. Murford*, another of *G. Fox*'s Preachers, who used to lay Plaisters to some Parts of *Samuel*'s Wife, which oft-times did incommode her Husband. This is so well known at *Norwich*, that none but *G. W.* will have the Face to deny it: But if he do, I will set *W. I.* and *W. Mires* to talk with him about that and some other things.

Tho. Leacock, the Ninth Bird.

Tho. Leacock lived at *Emmy* in *Norfolk*, two Miles distance from *Wisbech*, is the Bird I am now taking out of the Cage; his Forepart is like a Rook, but his Claws like a Kite, or some Bird of Prey: He was one of *Geo. Whitehead*'s great Assistants, both in Preaching and Disputing, and whom *George* mentions as such in his *Serious Apology*, *p.* 3. This *Leacock* was a notorious Drunkard, only (like some others of their Teachers, as well as Hearers, of the *Epicurean* sort) a private one: But to be short, so it fell out, that upon a time, being at a Neighbour's House, where Drink was free; he was so drunken, that going out to make Water, he staggerd, and

and fell backward into a Ciſtern, made to catch Rain-Water; that had they not from within heard him fall like a Millſtone, he had been drown'd in that little Sea; but from that he was by ſtrong Hands ſaved, yet he broke his Bladder, and was forced to wear a Diſh in his Breeches, to catch his Water, to his dying Day: And his Wife ſtill continu'd the ſame Trade (if not dead within theſe two Years) who will ſit and drink Brandy till ſhe is ſo drunken, that ſhe will p---ſs as ſhe ſits. Let her then be hereby caution'd to take warning by the Misfortune of her Siſter Quaker-VVoman in *London*, who about a Year and a half ago, being drunken with Brandy, and alone, the Fire by Accident, if not in Judgment, took hold of her Cloaths, and (as I am credibly inform'd) was burnt alive in her drunken Fit: But let it be noted, that the ſaid *Leacock* was a Man extream zealous againſt Ribbons and Laces, in a word, for every Commandment of *G. Fox*; And moreover, as a Work of Super-erogation, he was excellent to convey away a Female Siſter, if things fell out croſs, that ſo Truth might not be diſhonour'd by the VVorld's People knowing of it. I remember well, that about the Year 1662. there was a noted *Quaker* got his Maid with Child, and *Tho. Leacock* took her into *Norfolk*, and acted ſo wiſely in it, that I do think it never was heard of by the VVorld's People, and for which he has had many a hot butter'd Loaf:

Loaf; I will not say what else: Money answers all things.

John Moone, the Tenth Bird.

John Moone is the Tenth in number: He was an excellent Orator, a great travelling Preacher, and of great Fame amongst the *Quakers*; of which I need not say much in this place; if the Reader be pleased to turn back to the Fourth Chapter, he shall see him amongst the VVorthies one of the Eleven Elders to govern the Church, one half of them Cage-Birds; pray observe from thence what Judges and Elders the *Quakers* Body is, to which the poor Hearers must submit; 'tis well worthy thy notice. However, after many Years Preaching, and suffering Imprisonment for *G. Fox*'s Cause in *England*, he went into *Pensilvania*, and was a great Preacher there, and a Justice of Peace forsooth under the Honourable *W. Penn*: But he could not leave his Vicious Habit, for he first got his Maid with Child, and so pursued that Course of life until he died of the foul Disease: I would have the *Quakers* look into *G. Whitehead*'s Sermon, and compare it with the Cage of their unclean Birds, all VVriters and Preachers, and I hope it will humble them, tho' my Verses did not, which yet were intelligible to them; for I was loth to expose them, because I do believe, that amongst the Hearers there are many honest-minded People; but I verily believe, that according to the number of the *Quaker*-Teachers, compar'd with the Multitude of the Clergy, and other Protestant

Protestant Teachers: I say, where there is one of the last mention'd chargeable with Vicious Immoralities, there is a Hundred of the *Quaker*-Teachers, yet how impudently have *W. Penn* and the rest of that Gang bespattered the Clergy, *Ut supra*: And particularly *W. Penn*, viz. *But to excuse this Brazen Impudence and Hypocrisie—his* Hackney *Mercenary Spirit—He* (Jonathan Clapham) *boldly calls Christ his Redeemer, not observing how unsuitable his Life and Doctrine is with the Redeemed of the World: For whosoever is Redeemed by Christ, is perfectly so, in as much as all his Works are perfect: But as this Guide (Mr.* Clapham's) *Conversation manifests the contrary, by his* Very Great Miscarriages*—*Nor is there any thing so much stumble Infidels, and brings a Reproach upon the Christian Religion, as Priests and People Writing, Talking, and Fighting hard for Christ, as Redeemer, whilst every Eye finds them as Polluted, and deeply Engaged in Dishonest and Immoral Practices, as those against whom they contend,* &c. See his Book, *The Guide mistaken*, &c. *p.* 28, 29, 53, 55. Indeed I do not think the *Quaker* Teachers great Miscarriages are so visible to every Eye, as the Failings and Imperfections of Mr. *Clapham's*, *&c.* were. But let the *Quakers* first pluck out the Beam out of their own Eye, and then they shall see the more clearly how to remove the Mote out of another's Eye. But to proceed to discover this

* A base Suggestion. I am told by many worthy and good Men, that Mr. *Clapham* was a Pious Man, and a good Liver.

this Beam, let me take out another Bird; namely,

Tho. Thurſton, the Eleventh Bird.

Thomas Thurſton is the Eleventh Bird, was an eminent Preacher up of *G. Fox*'s Orders, Laws and Commandments, and a great Favourite of *Fox*'s, who liv'd in *America*; who in his Travels to ſpread their Truth, pretended to the Deputy-Governor's VVife, that he *(Tho. Thurſton)* had a Motion from the Spirit to get her with Child †; ſhe believing him, ſubmits to a Tryal of Skill, and it proved ſo infallibly, the VVoman's Huſband being then in *Old-England*, where he ſtay'd about a Year or more; but at length he came home, and finding things bad, he examin'd his VVife ſtrictly how it came to paſs: She confeſt, that ſuch a Friend *(Tho. Thurſton)* told her, that he had a Motion from God to get her with Child, and ſhe was overcome by him. VVell, *(ſaid her Huſband)* if you will do one thing, *I* will forgive you; which is, To go to the *Quakers-Meeting*, and declare openly how you were deluded by this Preaching *Quaker*. She did ſo, and he forgave her, and as *I* am credibly informed, many of the *Quakers* thought his Motion was true, he was ſo eminent an Orator, and he ſtill kept on ſome time a Preacher: And why might not *G. Fox* allow of the Breach of this Seventh Commandment, given forth by *Moſes*, as well as he did of the Breach of the Eighth Commandment, *viz. And as for any being moved of the Lord*

† Come, *W. Penn*, was not this a great Miſcarriage? Was it not viſible to the Eye of the Deputy-Governour?

to

to take away your Hour-Glass from you, by the Eternal Power it is owned, &c. *G. Fox's Great Mystery*, &c. p. 77. Such Influence had *Fox's* Doctrine, as you may see in these two Cases, and a Hundred more I could mention; but enough of this Bird.

Come, *George*, what thinkest thou of thy Brother Preacher, *Tho. Thurston?* He Preached amongst the Infidels, and if he had been a Christian Minister, I do agree it might have stumbled them; but being a Quaker, and led thereto by the Spirit, it did confirm Quakerism. *George*, I could be more particular, I could tell you of several pretty Stories, and *W. Ingram* and *Walter Myres* should evidence it. I could tell you of a *Cannon-street* Story, but you know that and many others; I could tell you of a She-Preacher, who went from her Husband, *Geo. Knight*, so long holding forth, that her Husband got a By-Child or two, and at last marry'd another Wife: But since that your She-Preachers kept more at home. I could tell you a Story of your Meeting, to cleanse the Camp, about *John Swinton*, and others, and of *Rebecca Travers* her Testimony, which would make you look more like the Synagogue of Satan, than the Church of the First-Born, as you boast; but I delight not in it, were it not to humble you: So that I shall only mention one Bird more at present, he being a Favourite of yours, and your Brother *Cater*, who notwithstanding his gross Immoralities, yet

you both wrote in Favour of him in these Words; *viz.* George Smith, *a poor well-meaning Man, that hath been convinced about 13 or 14 Years, and ever since he came amongst us, hath walked uprightly according to his Measure, and hath been of a blameless Conversation amongst Men from his Youth up,* &c. Judgment fixed, *&c. p.* 207. The Lib. of an Apost. Consc. *&c. p.* 18, 19.

Come, G. *Whitehead*, this is high Commendation; but he was a Man for your turn, one strict for G. *Fox*'s Commandments, and was not ungrateful to you for your high Praise and Commendation: For as one good Deed requires another, as the Proverb is, so he, *Geo. Smith*, saith in *The Lib. of an Apost. &c. p.* 29. *I have Cause to believe better things of them all, (i.e.* the Quakers; *) and for* Sam. Cater, *whom thou* (Fran. Bugg) *so much abusest, I know his Conversation hath been such amongst us, as becomes a Man that fears God, that it is not thy Lies that can hurt him; for he hath a Witness in our Consciences *, for his faithful Service, and upright Conversation amongst us.*

* Thus they witness one for another, excuse and justifie each other.

Come, *George*, here is hiding, here is excusing, nay, justifying each other in your Abominations, like the two wicked Elders in the Story of *Susanna*, saying, *Tush, God sees us not, nor the World's People do not know it*; And G. *Smith* standing Suit with the Minister of *Littleport*, about Tythes, he is faithful to G. *Fox*'s Commandments, and

As in the Year 1697. he did.

is

is a true Son of our Church, a well-meaning Man, one that hath lived uprightly ever since he came amongst us, even from his Youth up. Oh *George!* your Hypocrisie must come out; and therefore, and for that Reason only, I shall take out of the *CAGE* this your well-meaning, upright Bird, namely, *George Smith*: But first let me acquaint the Reader, that since I came to *London* this *August* 1699. I have seen a Letter from a Quaker in *Huntingtonshire* to his Friend in *London*; giving a Narrative of *Sam. Cater*'s Vicious Behaviour to several Women in *Huntingtonshire*, (*A. W.* for one) in *Cambridge*, and in *Suffolk*, about which *Richard Jobson* called him in Question, and at a Meeting at St. *Ives*; at *Tobias Hardmeat*'s House; and in the Presence of him, his Wife, *John Everard*, and some few others, where *R. Jobson* charged poor *Sam.* very home; but he as stoutly denied it at first, being (as his Sister *Anne Doctora* said) a confident Liar: But *A. W.* the Woman with whom he had to do being present, *Sam.* at last confessed the Fact, and was sorry he had dishonoured the Truth, *i. e.* Quakerism.

But to the Matter, which is a Narrative of the Proceedings of this well-meaning Man, *G. Smith*, who both *G. Whitehead* and *Sam. Cater* commend as an upright Man, a well-meaning Man, and that from his Youth up. As for *Sam. Cater*, I shall let his Narrative alone at present, only to shew the Affinity of

the Birds, and how they'll commend each other to the Skies, whilst they condemn all beside themselves. *Reader*, These are their Infallible Doctors, these are their Sinless (alias Senseless) Saints, and the Perfectionists of our Age; *viz.*

George Smith, the Twelfth Bird.

George Smith of *Littleport*, having a Wife of his own, being a Bailiff for a Gentleman of the same Town, (whose Wife was a handsome young Woman) *G. Smith* in time grew very kind to his Wife; the Gentleman falling sick, gave his Wife warning of *G. Smith*: But he dying, there was room for him to accomplish his Design; and so it came to pass, that he got her with Child: And the time of her Delivery drawing near, *George* takes his Horse, and carries the Widow forth, designing such a Journey, as that her Child should not be heard to cry in *Littleport*, nor Tales thereof be told to the World's People. Well, away they rode together lovingly, as if they had been acquainted; but e'er they got two Miles, the good Woman had a Fit of the Belly-ake, and riding past a lone House, called *Woodhouse*, standing between *Littleport* and *Ely*, *G. Smith* knocks at the Door, the 10th or 12th Day of *September*, 1684. upon which came out the good Man, *i. e. William Pooley*, (still living;) What would you have, Neighbour *Smith*? (says *Pooley*) I desire to come in, (said *George*) my Friend behind me is not well. Upon which, out comes the good Woman of the

House,

House, saying, We are preparing our Cheese for *Sturbech Fair*: Oh! (said *George*) Pray Neighbour *Pooley* let us come in, I will give you any Content. Upon which the Man took down the Woman, who ask'd, saying, Have you not a private Room? Yes, said the good Woman of the House, a Parlour, none like it, thought the Sick Woman. So in they went, the Sick Woman, Goody *Pooley*, and her Maid, and in half an Hour's time was born to *G. Smith* a Son; *George* praying Secrecy *, and he would pay them well. So away goes *G. Smith* home to his old Wife, and all things were hush and still as Heart could wish, and about a Week or Ten Days after home goes the Woman as sound as a Roach; and at the Months end, when the Babe had gotten a little Strength, *G. Smith* comes again to Goodman *Pooley* and his Wife, and begs heartily for their Assistance, and no doubt, with this Nod, & as their usual way is, *I pray for Truth's sake be private, lest it get Air, for the Apostate Christians will make a mock at it.* Well, *G. Smith* agrees to give them Five Pound to carry it 20 Miles, namely, to *Great Saxum*, within two Miles of *Bury St. Edmunds* in *Suffolk*: Content, said they; so away they went by *Ely*, *Soham*, and so to *Deasnidge-Lodge*, where they stay'd one Night or two, whilst *G. Smith* went before to provide a Nurse, which he soon did at *Saxum* aforesaid: For Money answers all things.

* Pray mind the Quaker's Method; keep things private, and all is well.

Well, the place being prepared, and notice of it, away goes *Pooley* and his Wife with the Child, and delivered it to the Wife of *John Chapman* of *Saxum* aforesaid, as the Act and Deed of *G. Smith.* But as soon as *Pooley* and his Wife had eat and drank, tho' wet and weary, *G. Smith* pack'd them away, left the old and new Nurse should have a little Tittle-Tattle together: But Goodman *Chapman* being not yet come from *Bury* with the Writings, which were made in the Name of one Mr. *Turner* of *Wretham* in *Norfolk**, as Father of the Child, who was called by *G. Smith*, *Robert Turner*; but said the new Nurse, Is the Child Baptized? Ay, ay, says *George*, all is done, all is done. So *G. Smith* himself stay'd; and having dispatch'd away *Pooley* and his Wife, he bought Nuts, and crack'd, and at last came Goodman *Chapman* with the said Writings; which, upon his paying 40 *l**. were sealed, and away goes *George* jogging home as merry as a Cricket.

Forgery; for I went to both the *Wrethams*, and there is not a Man lives there of that Name.

* Tho' he fell short about 10 *s.* which he promised to send, but did not.

This is *G. Whitehead's* well-meaning Man, *&c.* Indeed, the said *G. Smith's* Boy is with honest People; I saw him; he will be 16 Years old next *September*, *Anno* 1700. and as like his Father, NOT *Turner*, BUT *Smith*, as you shall see a Lad; and is now called *Robert Smith*, and has been for some Years, since they understood things.

And *Secondly*, Since all now is settled, and well, and private, that the World's People do

do not know of it, (for that with them, in all the like Caſes, is the Principal *Verb*,) *George* and his Widow grew kind again, following the ſame Converſation as formerly, at laſt ſhe Conceives, and grew big *: However, the Woman would not venture out again, but rely'd on her Neighbour's Fidelity: The time of her Travel comes on, away goes *George* in all haſte for *Eleanor Hall*, Wife of *S. Hall*, and another faithful Friend; and the time being come, to work they went, and in a little time ſhe was delivered of a Daughter: And when the Child attain'd to the Age of about half an Hour, being a little dreſt up, *G. Smith* the Father, and *Eleanor Hall* the Midwife, carried the Child at the Age aforeſaid to a lone Houſe, ſtanding in the Field, called the *Brick-Kill-Houſe*, a frequent Harbour for Beggars, ſince out of uſe; and in goes the Woman *Eleanor* with this Infant, under the faithful Promiſe of *George* to gratifie her for all her Trouble, Care and Pains, and to ſend her and his Child Suſtenance: Ay, ay, that he would; having already ſent out *G. Waſhington* to provide a Nurſe for it; and for whoſe return the poor Woman, *Eleanor Hall*, with the Child, waited in that Den two Days and Nights; in which place ſhe was ſorely affrighted; for in the Dead of the Night ſomething came and ſmote her on the Shoulder, that ſhe was lame of it many Weeks, (as ſhe told me her ſelf:) Moreover, ſhe told me ſhe would not do the like again for 100 *l.*

* *G. Smith's* Second Child by the ſame Woman.

Well, at last G. *Washington* came, and with him his Housekeeper *, and G. *Smith* gave him a Bag of Money, *viz.* 5 *l.* for his own Care and Pains, and 40 *l.* to perform the Contract, which the said *Washington* had a few Days before made with Goodman *Owers* of *Barrow*, within about five Miles of *Bury*, aforesaid.

* This *Washington* marry'd *Anne* his Housekeeper soon after, but is now dead; and *Tho. Cook* of *Littleport*, has marry'd her; and she is ready to Depose it, if need be.

VVell, this Female Child was born to G. *Smith* by the VVidow aforesaid, the 28th or 29th of *July*, 1688. being *Wednesday*; and by *Monday* this *Washington* and his Housekeeper, (whom he afterwards marry'd) carry'd this Child to the Sign of the *Harrow* in *Fordham*, and then away goes *Washington* to *Barrow* with his 40 *l.* to Goodman *Owers*, (leaving the said Child and Housekeeper to nurse it:) The next Day came Goodman *Owers* and his VVife with *Washington*, and then there was nothing but Merriment, Brother and Sister at every VVord †. This Child was put out by the Order, and with the Money of G. *Smith*, in the Name of one Mr. *Scott*, a Linnen-Draper in *London* *, for 40 *l.* but I forget something which is remarkable; of this 40 *l.* there wanted 15 *s.* which *Washington* promised to send, as also to find it Linnen for a Year or more; all which is forgot, as Goodwife *Owers* averrs; and she is a VVoman of good Repute, and the Child lives well, and looks well; this Child was put to Goodman *Owers* under the Name of *Mary Scott*, but they have Baptiz'd the Child, and call'd it *Mary Smith*; Goodman

† *Viz.* Between G. *Washington*, Goodman *Owers* and his Wife, to blind the People of the House, *&c.*

* Lying and Forgery meet in this Upright and Well-meaning Quaker; as *Geo. Whitehead* and *Sam. Cater* wrote of him.

Owers

Owers is dead, but his VVidow is alive, and lives at *Ruby*, within three Miles of *Bury*, and six Miles of *Barton-Mills*, and two small Miles distance from *Great-Saxum*, where the Boy lives; and this Boy and Girl often visits each other: And if their Father had but that Grace to take Care of them, it might mitigate his Crime; I am sure it would have abated the Edge of my Pen, for he is my Kinsman: And were it not to discover the Quakers VVays, I should not have been so large, and sent him a Letter to that Purpose. A Copy of it followeth *.

* For I was advised by a Gentleman in *Ruby* to take some Care about it, &c.

Cousin *George*,

I was requested by a Gentleman in our Country to use some Means, that your By-Children, which are put out to Nurse in our Country, may have something settled upon them for their future Maintainance; and pursuant thereunto, I do desire it of you, in regard it is but reasonable and just that you should do it: Wherefore I make Application to you in this private Way, as most suitable, and it may make some Amends for your Crime, and extenuate the Heinousness of your Offence, for it seems to me a most horrible Crime, besides the Sin; and as an Aggravation thereof, to beget Children, and send them into the World as Vagrants, they being from under the Verge of the Law, and can be Heirs of nothing but the Shame of their Parents, which altho they cannot help it, yet must they wear the

the Badge and Livery thereof as long as they live. If you answer my Expectation in this Matter, as I have hitherto been sparing of you, so I shall make no Complaint to any Justice of the Peace; if not, you may depend on it, if God give me length of Days, I shall do what I legally can, to have something settled on them: And therefore let me have your Answer.

I am your Friend and Kinsman,

Aug. 30. 1697. *Fran. Bugg*, Sen.

But no Answer have I receiv'd since.

Come, *George Whitehead*, What think you of these Things? Where is your Seriousness? Where is your Sincerity? You told me that your God laid a Necessity upon you to write against me and others, wherein you call'd me *Apostate Informer*, *Devil Incarnate*, *Beast*, *Dog*, *Wolf*, &c. But the before-mentioned you sooth up, as well-meaning and upright Lambs, and never writ a Book against them, yet three Books against me in Nine Months time: And, *George*, then you were Rampant; you neither studied Events, nor feared Effects; you were resolved to go on, come what will come; you were resolved to Unchristian all that opposed you, and separated from you; you were resolved to ruin them, if possible, both in Name,

Epistle to Judgment fixed.

Name, Reputation and Estate; I have felt the weight of your Hand, and the Strength of your Indignation, and implacable Malice; but blessed be the God, and Father of our Lord Jesus Christ, that amongst his manifold Mercies to me, that he hath vouchsafed to give me Time and Ability to return your sharp Arrows back into your own Bosoms; and I let them fly freely, I am not sparing; for as *Jeremiah* said, *The Lord hath opened his Armory, and hath brought forth the Weapons of his Indignation*, Jer. 50. 24. And, *George*, they will light on the Skirts of this Painted Harlot, and all thy Jesuitical Craft cannot throw it off; for your Cause is drooping. I have given you the Key of the Cage, look into it, and you may see the Abominations of the Earth, even the Mystery of Iniquity. VVell, *George*, after it came into my Heart to write this Book, I said, *Shall I spare them any longer?* Concluding, *No: But give this Harlot a double Cup, and make her drink the very Dregs of it:* And having laid fast hold of the two main Pillars, upon which your Building stands, *viz.* INFALLIBILITY and PERFECTION, I did with all my Might shake, *Judges* 26. 29. and behold it begins to rumble: For, *George*, the time is come, that one shall chase a Thousand, and two shall put Ten Thousand to flight, *Deut.* 32. 30. And art thou so blind, *George*, that thou canst not see it? Dost thou not see thy self and thy Brethren ready to fall upon

your

your own Spears, for very Anguish and Vexation of Spirit? Art thou so ignorant, *George*, that thou canst not perceive thy self, calling to the Hills to hide thee, and the Mountains to cover and excuse thee? *Sober Expostulation, First and Second Chapter.* But, *George*, thou hast no more Answer than *Baal*'s Priests had, 2 *Kings* 18. 26. tho' you call from Morning to Evening, and thump your Breasts, and leap and jump from one end of your VVooden Pulpits to the other, stamping like the Friars, yet there is no Answer, there is none to Pity you, none to Mourn for you; no Advocate to Plead, for the stopping the Pens that are imployed against Quakerism; no, *Babylon* is falling, is falling, and great will be the Fall thereof, even like a Millstone into the Sea; so falls Quakerism, never more to rise again. *Amen. Amen. Alleluja.*

CHAP. XV.

Sheweth the Enmity of the Quakers *against me, for my Testimony against their Errours; and the Providence of God supporting me under my Sufferings.*

IT is not unknown to many of the Quakers still alive, with what Zeal and Care, with what Sufferings, by Fines and Imprisonments,

ſonments, with what Pains and Charge I was in divers Kinds exerciſed whilſt I was a Quaker, and that for the carrying on the Cauſe of Quakeriſm; nothing ſeemed dear to me to part withal, or to ſpend, for the Advancement thereof: But when I came to ſee them walk contrary to what they pretended, and that their ſeeming Sincerity was real Hypocriſie, I then began to look into things, that there might be a Reformation; and the firſt thing that gave me occaſion was, ſee *Innocency vindicated*, &c. p. 8. That of forcing Apprentices to ſtand bareheaded in their Houſes and Shops, and yet at the ſame time pretended they could not put off their Hats in reſpect to Perſons. This looked ſo bad, *i. e.* to receive, nay, exact Reſpect from our Inferiors, and not to give it to our Superiors, that I wrote a Letter to the Yearly Meeting, in *May* 1675. as a Teſtimony againſt it, which gave great Offence.

The next which gave Offence to me and others, was our Teachers, who would exhort us to be bold, to give up all, telling us, *The Fleece would grow again*; who themſelves at the ſame time would give up nothing, nay, not ſet themſelves in a like ſuffering Capacity with the Hearers, inſomuch, as that in the Loſs of 13550 *l.* our Teachers never loſt 50 *l.* but the Hearers ſuffer'd for them, as alſo for themſelves. See *Painted Harlot*, &c. p. 5. And this I ſaw, and ſpake againſt ſome Months before it fell to my turn to be Fined

for

for our Preachers: But at last I was fined 15 *l.* for *Sam. Cater*, for that he did not declare his Name and Habitation, and thereby put himself in a like Suffering Capacity with us the Hearers, as I shewed at large; see *Reason against Railing*, &c. p. 73, to 80. and how I prosecuted the Restitution of the said Fine of 15 *l.* and had it again, tho' with great Loss, by Charges, Interest, &c.

The third thing which gave me Offence, was G. *Fox*'s setting up a Female Government, by VVomen's Meeting Monthly, &c. This I opposed vigorously; and to be short, I do think I gave (by my Book) that Image a deadly Blow: *De Christ. Lib.* &c. Part 2d. But by this time, *G. Whitehead, Sam. Cater, R. S.* and others, wrote several Books against me, wherein they called me, *a Child of the Devil, Enemy of all Righteousness, an Apostate, a Betraying* Judas, *a Treacherous Hypocrite, a Dog, a Wolf, a Beast, an Informer*, 18 or 20 times in one Book, intituled, *Judgment fixed*, &c. *The Lib. of an Apost. Conf.* &c. *Righteous Judgment placed*, &c. with abundance more such Stuff. VVell, upon this I apply'd my self to our *Milden-Hall* Meeting, for a Certificate against these scandalous Detractions, (which they not only Printed, but sent up and down into all Counties where I dealt, particularly into *Leicestershire*, in order to ruin my Reputation *.) VVell, Twenty-seven Members of this Meeting gave me a Certificate, many of them still

* Which then was a most hateful Name amongst Tradesmen.

still alive; and both then and still the chief Men of the Meeting. See *Note Rome Unmask'd*, &c. *Epist. to the Bereans, and Introd.* See *The Picture of Quakerism*, &c. 2d. Part, *p.* 146. And this Certificate, with the several Books I wrote, so maul'd them, that *Sam. Cater*, and his Assistants, gave over: But *G. Whitehead* he still goes on, he wrote sometimes three Books in less than a Year against me, calling me, *Self-condemned Apostate, Counterfeit Convert, a Scandal to Christianity, a Fool, and Novice*, &c.

And when this would not effect their manifest Design, then they sent Letters about against me, and raised all manner of Lies and Stories; and by Post, sent me not only Books wrote against *Francis Spira*, but Letters also. A Relish of which is as followeth, *viz.*

These Books they still sent into every County, which did me much hurt in my Trade.

Francis Bugg, *such as is thy Name, such thy Nature, the darkest of the creeping Things in the whole Earth; they love the Night, feeding upon Filth and Dung; Night is thy Habitation; the Earth has received thee; Night and Darkness is come upon thee: Thy Father is shut out of Heaven, and thou also; that makes ye Howl and Roar. Woe hastens, and the Eternal Night is come, and coming upon thee. Woe, and Alas! poor Night-Bugg*, &c.

3d. 1st. Month, 1690.

This

This Letter sent me, without any Name to it, I sent a Copy of it the next Post to *Geo. Whitehead*, to know if he was the Author of it; but he sent me word he was not, nor did he know who was; whether he said true or false therein I cannot tell. But the 14th of the same Month I receiv'd another * from the same Man, tho' of a different Hand, but the last I know to be *Stephen Crisp's*. And thus he wrote.

* Not of the same Hand-writing, but the same Man, which was *Ste. Crisp*; for I know his Hand, and have shewed it to others that do.

Francis, *I am not* Geo. Whitehead: *Alas for* Thee, *and* Hogg, *and* Pennyman, *the Arrows from Heaven shall stick fast in your Consciences, when thou hast found me, O* Galilean! *And thou may hear more from me*, &c.

Then in Verse thus:

Indeed, to Vaunt, and proudly Bragg,
Doth not become a feeble Night-Bugg.
I Propheſie the Hour is near, O Bugg! *unclean,*
With wicked Julian *ſhalt cry, thou haſt found me, O* Galilean!
As vile an Apoſtate as ever was wicked Julian;
A wicked Phariſee, *no Penitent* Publican, *&c.*

Reader, here is enough to ſhew the Quakers Spirit, and beſides, my Knowledge of its being *Stephen Criſp's*, by his Hand-Writing, it's to be obſerved, that (as above) he ſaid, *I might hear further from him*; for about three Months after came out another Book,

Book, intituled, *Innocency against Envy*, Signed by *G. W.* and *St. Crisp*; besides his usual Expression, *I Prophesie, &c.* by which, if *Whitehead* did not know of his first, yet he knew of his second Letter; and the Matter being the same in Substance, I am satisfied it was his. I am likewise to let you know, that notwithstanding they pretended to the Parliament, that they cannot seek Revenge for themselves, and thereupon could not Sign the Association, yet they Indicted me for Printing Unlicensed, (whilst it's their own frequent Practice) in the *Old-Baily*, *London*, which put me to great Charge; insomuch as one way or other, by my attending this Controversie, by Writing and Printing; first, by opposing their Errours; next, by vindicating my self from their repeated Abuses, both Publickly and Privately, both as a Man and Christian, I did come by great Loss in my outward Estate; and when Men perceived it, they came so fast upon me, as that I could not bear up. See *The Picture of Quakerism*, p. 79. I do not in all Cases justifie my self, in the too much neglecting my Business, to attend the Motion of the *Quakers*, who are a compacted Corporation, and my self a single Person, there was too much odds: But I met with such Provocations, which would fill a Volume to relate; and thereupon I came to see my Fall by the Hand of *Saul*; for the Sons of *Zeruiah* were too hard for me: For I had

maintained the Conteſt without the Help of the Clergy from 1675, to the Year 1697. and in all that time, I never receiv'd of any one, or more of them, Ten Shillings, nor Ten Nights Lodgings: And whereas they now call me Mercenary, becauſe I have accepted of the Clergy's Kindneſs, which has been very Bountiful; let any *Quaker* of them all ſhew me that he have waged War at his own Charge and Coſt, ſo long, and at ſo much Expence, Coſt, Labour, Pains, Charge and Trouble, and I will not from henceforth call him Mercenary; but their Tongue is no Slander; and now I ſhall ſhew ſomewhat of the wonderful Providence of God, in my Preſervation to this Day. For when I found how the Caſe ſtood with me, I waited Two or Three Months under ſome Heavineſs and Concern, hearing from all Quarters how the *Quakers* glory'd over me; notwithſtanding they were the chief Cauſe of my Misfortune, not only with reſpect to the Controverſie, but by Six or Eight of them breaking in my Debt: Upon which I went to viſit Mr. *Eraſmus Warren*, a neighbouring Miniſter, and told him my Condition; and he ſpake comfortably to me, and bad me not be diſcouraged, for God was All-ſufficient, and that the Earth was the Lord's, and the Fulneſs thereof, or to this purpoſe; and told me, that if I would write a Letter of Requeſt to my Lord Biſhop of *Norwich*, he and ſome others would ſign it. I did ſo, and it was ſigned by

by himſelf, Mr. *Archer*, Mr. *Davis*, *&c.* So *I* went to *Norwich*, and did, with no little Heavineſs, preſume to go with it to my Lord Biſhop, of whom *I* did rather expect ſome little chiding, (being ſenſible of my own Fault) than to be ſo kindly receiv'd: But when *I* came to him, he examined me about my Condition, and preſs'd me to be honeſt, and to pay as far as *I* was able. For *(ſaid he)* our Religion teacheth us to do Right and Juſtly by all Men; and when you have done, reſt upon God's Providence; it is not your Caſe alone; Times have been hard, and Diſappointments many: And then asked me what *I* would have him do for me; *I* told him, that if his Lordſhip would pleaſe to give me a Certificate of his Thoughts of me; *I* was minded to make Application to my Lords, the Biſhops of the Church of *England*, the two Univerſities, and to ſome particular Clergy-men. All which *I* no ſooner asked than he granted me; and it pleaſed God ſo to open the Hearts of my Lords, the Biſhops, and Reverend Clergy, that *I* found Help in time of Need; and when it was in my Heart to write this Book, *I* asked one of my Lords, the Biſhops, Leave, to give ſome Publick Acknowledgment of their Kindneſs; but he anſwer'd me, *No, go thy ways home, and be thankful, we deſire no ſuch thing:* But reading the Scriptures, and finding in St. *Mark*'s Goſpel, Chap. 1. 44, 55. that when

Christ healed the Leper, he charged him, saying, *See thou say nothing to any Man*, &c. *But he* (the Leper, being cured) *went out, and began to publish it much, and to blaze abroad the Matter*; and *I* never read that Christ blamed the Man for his Gratitude; and *I* trust, no more will his Ministers and Servants, for this my Presumption: For how can *I* receive such unexpected and unmerited Favours, and not blaze it abroad? *I*, that for about Twenty Years Persecuted the Church, and drew Disciples after me†, into the Schism of *Quakerism*, and yet upon my Return met with no upbraiding, but rather, like the returning Prodigal, am met half way, and loaden with Kindnesses. Surely this is of the Lord's doing, (and it is marvellous in my Eye) to whom be the Praise of all his Mercies and Providences, now, and for ever. *Amen.*

† I know of no one Man drew more.

A Copy of my Lord Bishop of *Norwich*'s Certificate is as followeth.

THese are to certifie, That I have known Francis Bugg *some Years, and that he hat appear'd to me a Sober, Honest, and Industrious Man, and to have taken much Pains to Undeceive and Convert the* Quakers, *by Publishing useful Books, and that not without Success; but by the Hardness of Times, several Losses, and the Charge of Printing the Books he writ, he is reduced to great Difficulties:*

culties: Wherefore I apprehend him a real Object of Charity, and that he does truly deserve the Bounty of well-disposed Persons, unto whom I recommend him.

Oct. 22. 1697. John Norwich.

And having obtain'd this Favour, together with his Bounty, which was very considerable, *I* took my Leave of him with many Thanks for his Kindness and Liberality.

First, That *I* might take care not only to do what was just to others, but to take care of my Family also; for he that does not is worse than an Infidel. *Secondly*, That *I* might not lye under the Contempts and Insultings of the *Quakers*, who, as they have for many Years sought my Ruin *; by all Ways and Methods they could devise, both in Person, Name, and Estate, so they have been observ'd like the *Philistines*, *Judges* 16. 24, 25. to glory in my Misfortunes, as thinking they had accomplished their Ends: But notwithstanding all their Rejoycing, *I* had a secret Hope, that my Strength would be renewed, and that God would enable me to lay hold of their two main Pillars, *Ver.* 29. (*i.e.* Perfection and Infallibility) and putting thereto all my Might, *I* should yet be able to shake their Building, as at this Day, Blessed be God, the Father of our Lord Jesus Christ, who hath so wrought my Deliverance, as to bring things thus far to pass. *Thirdly*, That

* As they do all that oppose their Errors and Immoralities.

thereby *I* might be enabled to grapple with the *Quaker*'s *Goliah*, that Uncircumcised *Philistine*, *Geo. Whitehead* by Name; who, together with his Brethren, have defied the Armies of *Israel*, even all the Professors of the Christian Faith, under every Denomination: And not only so, but Excuse, Justifie, Vindicate, and Defend all the Idolatrous Practices, Blasphemous Principles, and Damnable Errors, Said, Wrote, and Printed, Broached, and Spread by the *Quaker* Teachers, enough to Infect the Nations, if God had not put it into the Hearts of some Instruments to discover the same; and thanks be to God, who from the beginning of my Discovery of their Errors, hath given me Strength, Ability and Courage to go on, and not to turn to the Right Hand, nor to the Left, in my Pursuit after *Sheba*, the Son of *Bichri*, that Man of *Beliel*, 2 *Sam.* 20. 21, 22. (i. e. *Geo. Whitehead*) until *I* have hemm'd him in on every side, altho' *I* have been hard beset, and gone thro' many Difficulties and Streights *, and have been forced to climb up the Hill upon my Hands and Feet, like *Jonathan*, 1 *Sam.* 14. 13. yet as he slew Twenty upon the spot, so have *I* discomfited Twelve of their principal Men, and maul'd *Doeg* the *Edomite*, alias *Jos. Wyeth*; [see my *Sober Expostulation with the Hearers of the Quakers against the Mercenary Teachers*, &c. *p.* 1. *to the* 15.] that Pupil of *W. Penn*'s, who, as *I* am informed, was equally unbelieving with Mr. *Penn*

* Which few know but my self.

Penn touching the late happy Peace, without a Reſtau— ſuch Hopes had they of extirpating the *Proteſtant* Intereſt, *&c.* for the time is come, that One ſhall chaſe a Thouſand, and Two ſhall put Ten Thouſand of them to flight; and thus doth God bring to paſs his Acts, his ſtrange Acts, by weak Inſtruments; to whom over all be the Glory, together with the Son, and Bleſſed Spirit, Three Perſons, and One God, now, henceforth, and for evermore. *Amen.*

And therefore in the Words of *David* I will praiſe the Lord, ſaying, *O Lord, with my whole Heart I will ſhew forth all thy marvellous Works: I will be glad, and rejoice in thee. I will ſing Praiſe to thy Name, O thou moſt High, for thou haſt maintained my Right, and my Cauſe; thou ſitteſt on the Throne, judging Right. The Lord alſo will be a Refuge for the Oppreſſed, a Refuge in Times of Trouble; and they that know thy Name will put their Truſt in thee: for thou, Lord, haſt not forſaken them that ſeek thee. Sing Praiſes to the Lord which dwelleth in Sion; declare among the People his Doings. The Heathen † are ſunk down in the Pit that they made: in the Net which they hid, is their own Foot taken,* &c. Pſal. 9. 1, 2, 3, 9, 11.

† *i.e.* The *Quakers*, who denieth Jeſus of *Nazareth.*

But to proceed, having the recited Certificate of my Lord Biſhop of *Norwich*, I preſented it to ſeveral of my Lords, the Biſhops, both the Univerſities, as well as to divers Particulars of the Clergy of the Church of

England; and I humbly thank them, they were very kind to me, notwithstanding all the Endeavours of the *Quakers*, to represent me unworthy of their Notice; particularly at *Cambridge*, where they carry'd to the Colledges Books against me, which I had answer'd and refuted Ten or Fifteen Years since; insomuch that some of the Heads of the Colledges took special Notice of the *Quakers* Malice, and thereupon I do believe were the more kind. Thus doth God bring Good out of Evil; nay, should I relate all the particular Methods the *Quakers* used in all Places where I came, to prevent me of their Kindness, and the Aboundings of the Favours I received, it would seem almost incredible, I being but a single Person, and known but to a few; the *Quakers* numerous, and (like the Followers of *Corah*, *Dathan*, and *Abiram*, *Numb.* 16. 2.) Men of Fame in some Cases. But so it was they did not prevail; but God in his Providence made way for my Deliverance, beyond my Expectation, and in him do I trust, who taketh Care of the Sparrows, *Matth.* 10. 29, 30, 31. and this puts me in Mind of the Widow, recorded in the Holy Scriptures, 2 *Kings* 4. whose Husband died, and left her in Debt, and not Effects to answer, insomuch that the Creditor was come to take away her two Sons. This poor Woman was no doubt in Distress enough; but yet she neither exclaimed of her Husband, nor yet murmur'd at the Dispensation

penſation of Providence which befel; neither did ſhe ſit ſtill, and uſe no Means: But hearing that *Eliſha* the Prophet was come to Town, ſhe reſolves to make Application to him; he could but deny her; ſhe knew the worſt, and hoped the beſt; and therefore in Faith, and full Aſſurance of the Mercy of God to them that truſt in him; and not doubting but the Inſpired Prophet knew her Inſide, even the Sincerity of her Heart; and that notwithſtanding this Calamity, ſhe could appeal to him, that her Husband was an honeſt Man, a Man that feared God, and ſerved him in Uprightneſs; and thereupon ſhe puts on Courage, and goes to him, ſaying, *Thy Servant, my Husband, is dead, and thou knoweſt that thy Servant did fear the Lord, and the Creditor is come to take unto him my two Sons to be Bondſmen.*

This was ſorrowful News (no doubt) to the Prophet, to hear that one of the Sons of the Prophets, that profeſſed Faith in the God of *Iſrael* ſhould ſo fail, as not to be able to pay his Debts. Well, the Prophet quickly underſtood the Widow, and as quickly reply'd, ſaying, *What ſhall I do for thee? tell me: What haſt thou in the Houſe?* Here is two notable Queſtions, and ſo quickly propoſed, that he did not give the Widow leave to anſwer to the firſt, but added, *What haſt thou in the Houſe?* As if he ſhould have ſaid, *Why ſhould I aſk this humble Petitioner, what ſhe would have me to do?* 'Tis plain,

ſhe

ſhe would willingly be enabled to pay her Debts, reſcue her two Sons, and have ſomething to live on; ſhe then reply'd, ſaying, *Thine Handmaid hath nothing at home, ſave a Pitcher of Oyl.* Upon which the Prophet (as God would have it) wrought a Miracle, ſaying, *Go borrow the Veſſels of all thy Neighbours, even empty Veſſels; borrow not a few; and when thou art come into thy Houſe, ſhut the Door upon thee, and upon thy Sons, and pour out into all theſe Veſſels, and ſet aſide that which is full.* She did ſo, and was thereby enabled to pay her Debts, redeem her Sons, and had left wherewithal to live upon. O the wonderful Works of God! who thus inſtructs his to depend upon his Providence; for the Scriptures are written for our Learning; and truly, when I conſider my own Caſe, I think it falls not much ſhort of this Miracle; I am ſure *I* have met with a wonderful Providence in my Deliverance, conſidering *I* had no ſuch inſpired Prophet to appeal to, nor ſuch an Evidence to vouch on my part: I had nothing but Reaſon and Demonſtration to offer, having prayed to God to incline the Hearts of his Servants to a Charitable Conſideration of Things paſt, preſent, and to come: Nay, my Caſe ſeem'd worſe than the Widow's; for I do not read that ſhe had any Enemies to Interpoſe, but I had many. The *Quakers* no ſooner underſtood that the Clergy took my Caſe into their Pious Conſideration, but they ſent their Emiſſaries with

with Books after me, both to the Colledges, and particular Persons; wherein I was represented an Enemy of all Righteousness, a Child of the Devil; yea, a Devil Incarnate, a Wolf, a Dog, a Beast, &c. *Judgment fixed*, &c. by G. *W.* And when this would not prevail against me, they then made Personal Complaints, that I was a Counterfeit Convert *; and to make this out, they told some of the Reverend Clergy in *Norfolk*, that tho' *Francis Bugg* pretended to be a Member of the Church of *England*, yet he never receiv'd the Communion with you. See what a Convert you have; what Reason is there then for you to assist and support him so as you do? Upon which this Minister writes to Mr. *Archer* our Minister, to know the Truth of it; he sends him an Answer by Letter, assuring him, that in *Anno* 1688. I receiv'd the Sacrament, and (if at home) ever since at the usual times. But when this would not do, they'd try another Project; for *John Hubbard*, of *Stoake*†, told Mr. *Merison*, Minister of *Oxborow*, near him, that I was drunk the last time was in *London*, in *March* 1698. who sent me a Letter thereof, which providentially came into my Son's Hand in my Absence: An Abstract of it is as followeth.

* As *G. W.* had Printed me to be. See his Book, *A Counterfeit Convert, a Scandal to Christianity*, &c.

† An eminent *Quaker* in *Norfolk*; and one of the twelve mention'd in my *Sober Expostulation*, p. 1. Printed 1698.

SIR,

I gave your Book the other Day to John Hubbard, *who receiv'd it with a Scornful Smile*;

Smile; I discourſed with him upon the Subject of it, which he heard with much Impatience, yet at laſt he promiſed to read it; he could not forbear Invectives againſt the Author of it, the uſual Courtſhip of that ſort of People to every one that would convince them of their Errors, 'tis the Sibboleth *of the Party; indeed they may very well challenge to themſelves the ſole Priviledge of exerciſing the black Art of Railing, becauſe they are the only Men that I know of, that can rail by Inſpiration: One Mouthful of Dirt I remember he ſquirted upon you,* i. e. *He ſaid you were drunk the laſt time you were in* London. *Sir, I doubt not in the leaſt your Innocency, but they muſt Calumniate ſtill, or how ſhall they prove themſelves right-bred Children of the Accuſer of the Brethren: God Almighty aſſiſt and ſtrengthen you to break the Brood of that Viperous Generation, that hath ſo poyſon'd our Nation; that at laſt you may triumph over that old Serpent, that hath commenced ſo Bloody a War againſt them that keep the Teſtimony of Jeſus; you muſt expect he will be fill'd with great Wrath; that he will both Hiſs, and Sting, and pour out Water as a Flood after you, his time being ſhort,* &c.

April 11. 1698. Hen. Meriton.

Upon my receiving this Letter I went to *Stoake*, and asked *John Hubbard* what Ground he

he had to raise this false Accusation; (I told him that I did not remember that I spent a Groat at a time all the time *I* was in *London*†) He told me he heard so: Pray tell me your Author; at last he told me *T. Belch** at the Ship in *Cheapside*, *Linnen-Draper*. When I came to *London*, *I* got Mr. *Lawrence* of St. *Gregory's* Parish, to go with me to him, to whom *I* said, *Sir, do you know me?* No, said *Tho. Belch*: *I* told him that my Name was *Francis Bugg*, and that *I* understood he had raised a Report of me, *viz.* That *I* was drunk in *London March* last: I heard so, said *Belch*, if that be thy Name: *Who is your Author?* said I: He is not in Town, said he: *I* reply'd, *What is his Name?* and insisted on it a good while, but could not prevail with him to tell me. To the Truth of this Mr. *Lawrence* subscribed his Name,

John Lawrence.

† Which was more than a Month.

* A *Quaker* in *London*.

Reader, When *I* saw my self thus attack'd from all Quarters, by Books, by Letters, by Reports; sometimes, that *I* was a Drunkard, as you have heard; sometimes, that *I* was distracted, and so discomposed, as not able to rest Night nor Day, occasion'd by writing against the *Quakers*; sometimes, that *I* left my Wife and Son in their Society, to introduce me again into their Community, and Twenty Lies more, *I* went to the *Quakers-Meeting* in *Milden-Hall*, on *Sunday* the

the First of *May* 1687. as the most probable Raisers of these, or some of these Stories, and spake to them after this manner.

Friends, *This is the* 15*th Year since I came to this Meeting for a Certificate on my Behalf again the Suggestions of* S. Cater *and* Geo. Whitehead, &c. *which were, That I was an Informer*; which at that time was a hateful Name to a Tradesman, and very Prejudicial to my Reputation, as well as divers other False and Scandalous Detractions in their Books. And this Meeting (at least the Major part of it, Twenty-seven in number) gave me ONE * with great Courage and Freedom, which at that time was very useful; and *I* now come to you for a Testification against my self, and ask no Favour at your Hands, touching several Reports raised on me, *Ut supra*; and upon your signing it with your Names, *I* promise to print it; and what *I* cannot justly deny, *I* will fairly confess.

* As in *The Picture of Quakerism*, Part 2. p. 146.

But several answer'd me, (and not opposed by the rest, or any of them) That they never heard any such Report, nor knew any cause why there should be such Reports.

But for the farther clearing the Matter, and removing Stumbling-Blocks out of the way, *I* shall recite the Substance of several Certificates, which *I* took FROM my Son, (who, tho' one of them, yet *I* hope he is sincere; for *I* have heard him say, and that before some *Quakers*, *Come, what is Wrong*

is

Wrong, whether it be in Geo. Fox, *or my Father, and I will no more ſtand by what is wrong in the one, than I will in the other.)* FROM *Philip Craniſs*, who was my Servant near 20 Years *, and as familiarly concern'd in all my Concerns in Trade, both Buying and Selling; having taken in and deliver'd out many Thouſand Pounds worth of Goods, and is ſtill living, and of known Reputation. FROM *William Belſham*, who was my Servant 15 or 16 Years, and is a Quaker, and one that handed my Certificate above-mention'd in 1683. a Man of known Reputation. FROM *Matthew Belſham*, his Brother, both living well, each having ſome Eſtate of their own: He was my Servant about 16 Years, tho' none of them at this time; who, if I were ſuch a Perſon as ſome would repreſent me to be, ſome, if not all of theſe, muſt know ſomething of it. Nay, I do believe I could have had a Hundred of my Neighbours to avouch the ſame, ſo far as my Actions have come under their Cognizance: But theſe being Perſons of Credit, and that have had Experience of my manner of Life, may (I think) ballance thoſe Reports, whoſe Authors cannot be found out: And indeed, were it not for the ſake of my Teſtimony, which the *Quakers* would wound thro' my Sides, I ſhould not have ſaid ſo much on this Subject, but rather have taken *David*'s Patience for my Example; who, when *Shimei* curſed and reproached him in the

* He came to me in 1676. and has not been from me Three Years.

the Day of his Affliction, yet he bore all patiently, 2 *Sam.* 16. 6, 7, 8. And tho' its true, I am now made to Unmask this *Painted Harlot*, (which will ſtill more enrage her) thereby endeavouring, if poſſible, that ſhe may ſee her ſelf, and repent in Duſt and Aſhes, and be humbled before the Lord; that ſo ſhe may be Converted and Healed; at leaſt, that hereby others may be caution'd not to embrace her Pernicious Errors, yet in all this 20 Years time † of my Controverſing with the Heads of this Sect, I never render'd Railing for Railing, (nor do I now) neither have I taken Advantage at their Miſcarriages, (a ſmall Sample whereof I have now ſet forth in the former Chapter) as my Books do manifeſt, but have handled thoſe Errors which they taught in their Books, which indeed open the Flood-Gates to all their Viciouſneſs, [ſee a Paper from *Penſilvania*, intituled, *A Brief Admonition to the Elders and Miniſters of the People call'd* Quakers.] and with which they are ſo tainted, as put all Chriſtian Societies together, (their Number conſider'd) there is not ſo much Viciouſneſs in any one Society. Tho' if Chriſt had one amongſt twelve, it cannot but be ſuppos'd there is in every Society too many that do not, in Life and Converſation, anſwer their Holy Profeſſion; neither do I bring theſe Teſtimonies to excuſe my ſelf from my own Infirmities; I am not without Sinful Imperfections I do acknowledge.

† Tho' about Four Years thereof I was in their Community, labouring for a Reformation, not then underſtanding their groſſeſt Errors.

Here

Here follows the Contents of the several Certificates above-mention'd, *Viz.*

First, That he (*Fr. Bugg*) neither is, nor never was distracted or discomposed, since any of us can remember him, or that ever we heard of.

Secondly, That in all his Time he has been moderate, both in his Meat, Drink, and Apparel; and never by any of us known to be Drunk, as is reported, nor yet inclined to Drinking in Excess.

Thirdly, That he ever was a good Provider for his Family, a Lover of his Wife, an Indulgent Father to his Children; forcing none (farther than Perswasion) to a Comformity to his way of Worship.

Fourthly, That we believe he never left his Wife and Son amongst the *Quakers*, to introduce him to them again; this is a Malicious Report, to render him a Hypocrite, which his whole Life and Conversation has declared the contrary, to his Cost.

Fifthly, The Press being open, and both Parties having equal Priviledges, we look upon it utterly wrong to make use of such Indirect Methods: And some of us are sorry we have no better way to confute his Arguments.

Sixthly, That we are ready to enlarge on any of these Heads to any Man's Face that shall question the Truth hereof.

Subscribed by

William Belsham, *Philip Crannis*,
Matthew Belsham, *Fran. Bugg*, Junior.

Reader, As I could not pass by such Publick Mercies and Benefits as I have received, without some Publick Acknowledgment, without great Ingratitude both to God and Man, so would *I* not be too particular, lest thereby *I* do offend; yet with St. *Paul* I can say, That as Sufferings and hard Usage for my Testimony-sake abound, so do not only Inward Consolation, but Outward Benefits abound also, 2 *Cor.* 1. 5. and as a Proof thereof, I shall add but one Instance more, which is, That since I came to *London*, an Ancient Friend of mine, to whom I did owe a certain Debt upon Bond, who considering the hard Usages *I* have received from the *Quakers*, (in which he himself has had a deep share) and finding me still conscientiously concern'd, without my asking, or once thinking of, or expecting, brought me the Bond, and forgave me the Debt resting due to him upon it, without any Covenant or Promise on my part. Thus hath God opened the Hearts of his Servants, and moved them to Compassion; Blessed be his Holy Name for ever, and Humble Thanks to all, unto whom I have been oblig'd.

CHAP.

CHAP. XVI.

A Word of Encouragement to all who are Sincere amongst the Hearers of the People, call'd Quakers, *who begin to be weary of the Yoke of* Quakerism, *and are willing to embrace the* Christian Faith.

FRIENDS,

HAving given you a Brief Account of my Travel in this Pilgrimage, and shewed you the many Turnings and Windings which I have gone through, and the many Quicksands and Quagmires that I have passed without sinking, tho' oft-times in great Danger; what by Enemies within, and Enemies without, as also in some Places pointed to *Israel*'s Rock, the *Man Christ Jesus*, I am now come to remove one Stumbling-block, which *Solomon Eccles* has laid in your way, namely, *That there is as great a Gulf fixed between you and the Christians, as there was between* Dives *and* Abraham, insomuch, that if you would come from them, i. e. *Quakers*, you cannot; his Words are these, *Viz.*

*Itestifie in the Spirit of Truth**, *that there is as great a Gulf between the* Baptists (and consequently other Christians) *that are* NOT *in Christ*; (that is, NOT in the *Quakers*

* *Viz.* By Authority greater than the Scripture. *Truth defending the Quakers, &c.* p. 7. by *G. W.*

Quakers Light) *and those* (Quakers) *that are in the Truth, as there was between* Abraham *and* Dives. See his *Music Lecture*, &c. p. 23.

Again, as an Explanation of this Doctrine, he saith, *Come, Protestants, Presbyterians, Independants and Baptists, the* Quakers *deny you all*..... *The* Quakers *are in the Truth, and none but they*, &c. The Quakers Challenge, *&c.* p. 2, 3.

And from this, and the like Doctrine, spring that Aversion in you, that it is impossible to prevail with many of you, either to hear a Sermon, preach'd by the Publick Ministers, or to read their Sermons: So that when the *Quakers* once catch any in their Cobweb, it is very hard and difficult to get you out, unless here and there one, that is resolv'd to observe the Apostle's Advice, who said, *Prove all things, hold fast that which is good*, 1 *Thess.* 5. 21. And I am not doubtful, but that as there has been a Remnant that has taken this Advice, and has forsaken the *Quakers* Errors, so will there many more follow their Example: For this Doctrine of theirs, which alludes to Christ's Parable, is falsly applied; for that Parable relates to the Final Estate of the Blessed, and the Damned, after this Life, as you may read at large, *Luke* 16. And as for the *Quakers* denying all the Professors of Christianity, affirming themselves to be in the *Truth* Only, or the Only

Church of Christ, as in my former Writings, *viz. The Picture of Quakerism*, &c. *Part first*, I have made to appear from their Books, this is all Pride, yea, Spiritual Pride, and Self-Conceit, and ought not to be any Hindrance to you in your Examination and Tryal of your selves; but rather, as a Spur to your Zeal, lest you should be in the Wrong: And if you come once sincerely so to do, I no way doubt but you will soon forsake *Quakerism*. I well remember, that when I first heard it Rumour'd, that *G. Fox* was looked upon as a second *Moses*, to give forth Laws and Orders for us to walk by, and Methods and Forms of Church-Government, I presently wrote Six Queries touching Church-Government, in the Year 1678*. which went in Manuscript far and near, as Printed in my Book, intituled, *De Christ. Lib.* Part 2. Page 72, 80. the Tenor of which was,

* 22 Years since.

Query 1. Whether Jesus Christ be Head of the Church, or *George Fox*?

Query 2. If you say Christ, then whether he be not Lawgiver to his Church?

Query 3. If you say, that Christ is both Head and Lawgiver to his Church; then whether we ought not to Follow and Obey the Commands and Precepts of Christ, which are laid down in the Scripture by the four Evangelists, and his Apostles, rather than the Commands and Precepts of *G. Fox*?

Query 4. If you say, that the Commands and Precepts of Christ ought rather to be obey'd, than those of *Geo. Fox*; then I further Query, whether Christ, or any of his Apostles, ever commanded the Observation of *Womens Meetings*, apart and distinct from the Men?

Query 5. If you say, that neither Christ nor his Apostles commanded nor left any Example or President for *Womens Distinct Meetings*, to be set up Monthly, any way to intermeddle with the Government of the Church; then I further Query, where have *George Fox* or you your Power and Authority, to Institute and Ordain such a way of Government? And in whose Name do you compel to a Conformity, and thus to impose your Ceremonies? *&c.*

Query 6. Whether were not the *Bereans* accounted noble, in that they searched the Scriptures, to see whether what St. *Paul* taught did accord therewith? And will it not become us to do the like, to see whether what *George Fox* imposes on us, accord with the Scripture? If not, whether we are obliged to observe his Dictates and Prescriptions, *Yea or Nay?* &c. To which Queries I never received any Answer.

And thus it pleased God of his Infinite Mercy, to give me Courage and Boldness 22 Years since, (for it was some Years before †, that I wrote to their Yearly Meeting, about their forcing their Apprentices to stand bare-

† Yea, it was *May* 27. 1675. See *Innocency Vindicated*, &c. p. 8.

bareheaded before them, whilst they refuse that Respect to their Superiors) to appear against what I saw to be wrong in them, even whilst amongst them; equally (according to my Understanding) to what I have done since; and methinks I desire no more in the *Quakers* than to be sincere, and that for their own Good too: I mean, to put on Courage, and say, *What do you tell me of* G. Fox, *or* G. Whitehead, *or any other Man? I will stand by no Man, nor no Principle, nor no People* †, *farther than they are right; at least, in my Apprehension, no farther than they agree with the Holy Scriptures: No, I am not yet Ear-bored to this nor the other Man, Form or Society, for Self-Ends, for Advantage in Trade, for a Name among Men; no, I am for Truth and Righteousness, so far as I know it.* I thank God thus it was with me, when I was as Famous amongst them, as since they have endeavoured to render me Infamous; and I desire no more of the *Quakers* than this, let their Errors be never so great, and their Understanding never so clouded, if they be Sincere, and willing to be informed, I could heartily imbrace them, and for which I have great Reason; for I was as erroneous in many things as the most of them; But when I find that G. *Whitehead* teach them, first, *That the Quakers are the true Church*; next, *That they are to believe as this true Church believes*; [See his *Apost. Incend.* &c. p. 3, 16.]

† Such a Man I have not found amongst their Teachers. *Tho. Upshot* came nearest; but when I came to ask him, whether he would justifie their Books? He flew off, saying, No; he would not meddle.

and that the People love to have it ſo, *i. e.* like Teacher, like People, the Blind to lead the Blind, till both fall into the Ditch of Error and Hereſie together; this is ſad.

But ſays *Geo. Whitehead, No ſuch Matter; I challenge* Francis Bugg, *and his Teachers, Abettors, and Congratulators, to produce thoſe Books of the* Quakers, *with the Pages and Words, wherein we deny the ſame Jeſus that was Born of the Virgin* Mary, *otherwiſe Retract and Condemn this Calumnious Aſperſion.* A Sober Expoſtulation with ſome of the Clergy, *&c.* p. 46.

This bold Challenge has been often Anſwer'd in *The Snake in the Graſs*, 3d. Edit. p. 129, to 145. *Satan Diſrob'd*, &c. p. 8, 9, 13, 14. *Gleanings*, p. 2. and ſo fully, as I cannot pretend to; yet ſince this Error of the *Quakers* denying Chriſt ſeems to be the Mother of all their other Errors, I ſhall for this Challenge ſake, that ſo his Diſciples may ſee his Impudence, herein alſo prove, that they (*i. e. Quakers*) do deny the *ſame Jeſus* that was Born of that Virgin *Mary*: And if I do ſo, I think he is obliged to Retract his Errors, and Condemn the *Quakers* Books, which ſo teach, by the ſame Rule of Arguing, *viz.* That both *I* and my Abettors ought to condemn the Calumny caſt on the *Quakers*, by ſuch a Charge, if not true. And now to the Matter: *When Jeſus came into the Coaſt of* Cefarea Philippi, *he asked his Diſciples,*

Diſciples, ſaying, whom do Men ſay that I THE SON OF MAN *am?* Matth. 16. 13.

Simon Peter *anſwered and ſaid,* THOU *art* CHRIST, *the* SON *of the* LIVING GOD, Verſe 16. Again, *And* WE *believe, and* ARE SURE *that thou art* THAT CHRIST, *the* SON *of the* LIVING GOD, John 6. 69.

That the outward Perſon that ſuffer'd was properly the Son of God, we utterly deny. A Body haſt thou prepared me, ſaid the Son. Then the Son was not the Body, tho' the Body was the Son's. A Serious Apol. *&c.* by *Will. Penn, p.* 146.

Here you have the Queſtion propoſed by Chriſt himſelf, *Whom do Men ſay that I the* SON OF MAN *am?* You alſo hear St. *Peter's* Anſwer, which is as plain, and as home to the Purpoſe as can be; and now you ſhall hear Chriſt's Approbation and Confirmation thereof: But you ſee the *Quakers* Anſwer is point-blank contrary; yea, *Will. Penn* does utterly deny, *That Perſon* who ſuffer'd at *Jeruſalem* to be the SON OF GOD. Mark, *Reader*, Chriſt's Reply to St. *Peter's* Anſwer to his moſt Gracious Queſtion, *viz. And Jeſus anſwer'd and ſaid unto him, Bleſſed art thou* Simon Bar-jona, *for Fleſh and Blood hath not revealed it unto thee, but my Father which is in Heaven,* Matth. 16. 17. and 17. 5.

I think I need say no more, especially since this Point is so largely handled, and so fully proved upon the *Quakers* by that Reverend Author, in the Books above-quoted: Only thus much *I* may add, That if St. *Peter* be Orthodox in this Point, then are the *Quakers* Heterodox; and that herein their utter Testimony is levell'd, and strikes at the very Foundation of Christianity; and as a Reply to *G. W.* I do offer *De Nova*, to prove the same; and *I* do now affirm, That the *Quakers* by their Books do deny the same Jesus that was Born of the Virgin *Mary*; *The Same Jesus*, to whom the Voice came from the excellent Glory, saying, *This is my Beloved Son, in whom I am well pleased, hear ye him*: *The Same Jesus* that St. *Paul* preached, *Acts* 17. *The Same Jesus* that St. *Peter* testified, saying, *Let the House of Israel know assuredly, that God hath made that* Same Jesus *whom ye have* Crucified, *both* Lord *and* Christ. And this *I* offer to prove to *G. Whitehead Vive Voce*, at any convenient time, on Condition he will under his Hand covenant to condemn the *Quakers* Books, which so Teach, when proved upon him, as by his own Argumentation (in the *Challenge* above-recited) he is in Equity obliged too: And if I do not prove it, *I* will burn my Books, that so charge the *Quakers*; and let this be the Touchstone, to try us both; in the mean time, any *Quaker* that thinks I am in the Wrong, let them look

first

first on *W. Penn's* Book, by me heretofore quoted, as well as this before me; and the Scriptures following, *viz. Luke* 1. 26, 31, 32, 33, 35, 2. 10, 11, 12, 13. *Matth.* 16. 13, 16, 17, 20, 27. *cap.* 17. 5, 9, 12, 13, 26, 27. *cap.* 26, 27, 38, 50, 67. *cap.* 28. 8. *Mark* 9. 7. *John* 5. 22, 27. *cap.* 6. 69. *Acts* 1. 10, 11. *cap.* 5. 30, 31. *cap.* 2. 36. *Heb.* 5. 9. *cap.* 12. 2. *Rom.* 8. 34. 1 *Cor.* 15. 15. *Acts* 7. 35, 36. *cap.* 10. 38, to 44. *cap.* 17. 3, 31. *cap.* 18. 5. *John* 20. 31. which I have taken Pains to collect, and he will then certainly find, that I have on my Side the Testimony of the Glorious Angels, Holy Apostles, Blessed Martyrs; yea, the whole Tenor of the Scriptures, and beside all this, a Cloud of Witnesses, *viz.* the Concurrent Testimony of the Ancient Fathers, and all the present Christian Churches to this Day, and that G. *Whitehead* will have none of his Side, but *W. Penn*, and a few of his Brethren, and the Writings of *Isaac Pennington*, *W. Bayly*, *W. Smith*, *Edw. Burrough*, *Geo. Fox*, *Ja. Nayler*, *Christ. Atkinson*, &c. But I knowing, that so soon as your Teachers once espy your looking towards Christianity, they will not only hinder you from reading such Books, that are or shall be wrote against *Quakerism*, but refuse you the Sight of such Books of theirs as we quote; for so long as they can keep you in Ignorance, so long they may keep you *Quakers*, I shall therefore give you the same

same Quotations out of some of their Books, which I shall in this Book let you know where to have the most of them, *viz. William Penn's Serious Apology*, &c. p. 146. *W. Smith's Catechism*, &c. p. 57. *W. Smith's Primer*, &c. p. 8. *W. Shewen's Treatise of Thoughts*, &c. p. 35. *Jos. Coale's Works*, &c. p. 93. *News coming up*, &c. p. 133. *The Teachers of the World Unveil'd*, &c. p. 35. *The Sword of the Lord drawn*, &c. p. 5. *Edw. Burrough's Works*, p. 149, 273. *Geo. Fox's Great Mystery*, p. 206, 207, 210, 211, 250, 254. *The Quakers Challenge*, p. 6. *Saul's Errand to Damascus*, p. 7, 8. *Some Principles of the Elect People of God, call'd* Quakers, p. 126. *A Question to Professors*, &c. *by* Isaac Pennington, p. 25, 27, 33. *The Capital Principles of the People call'd* Quakers; *Sol. Eccles's Testimony*, p. 24, 25, 41. *Will. Penn's* Part in *The Christian Quaker*, &c. p. 97, 98. *W. Penn's Sandy Foundation*, &c. p. 10, to 30.

Wrote by *Dan. Leeds*, who has been a Quaker about 22 Years.

I shall now add something out of a Book, intituled, *News of a Trumpet sounding in the Wilderness*, &c. which is come lately out of *Pensilvania*, Printed 1697. and for the Usefulness of it I could be glad that it was reprinted, with this Title, *A Trumpet sounding from* Pensilvania, *giving an Alarum to the Magistrates and People of* England *to beware of Quakerism*: That so, not only the Justices of the Peace, but even our Honourable Patriots, might have one put into their

their Hands? But all things in their Season; Quakerism had a time to advance, and it must have a time to fall: But as no Heresie since the Days of Christ ever rose so fast, prevailed so much, nor carried on with so much Craft, and curious Paint, so none ever fell so fast (as I am perswaded this of Quakerism will do) insomuch, as that in a few Years it will be a Shame for any Man of Sense to appear in the Streets, who owns the Principles and Practice of the *Quakers*, according to their Ancient Testimony.

And now a Hint out of the *Pensilvanian* Book aforesaid, intituled, *News of a Trumpet sounding*, &c. p. 21. viz. *Tho' they* (i. e. Quakers) *clash between their Old and New Testimonies, yet we see* (says D. Leeds) *that they have in their late Books dropt here and there some Christian Expressions, more than formerly: And what may we think they intend thereby? Why,* Geo. Whitehead *in his* Counterfeit Convert, p. 72. *says, I may see Cause otherwise to word the Matter, and yet our Intentions be the same.* * *Now is it not admirable that a Man of* Geo. Whitehead's *Pretences* *, *should be grown so bold in Crafty and Deceivable Glosses, to deceive his Readers? Is this like the Ancient Simplicity of the* Quakers, *to say, I may see Cause otherwise to word the Matter, and yet intend the same? Pray who knows then when such a Man is sincere, or how to believe you.*

* To Seriousness, to Sincerity, to Reality, to Fidelity, to Constancy, to Infallibility, to Perfection, to Plainness, *&c. Ib.* 42.

lieve him in what he says, that thus hides his Meanings, says one thing, and means another? &c. And now I cannot but expect (says Daniel, p. 42.) that there will be great Devising, Pulling and Drawing, (Painting and Glossing) rather than make Confession of their Errors, Confusion, and Contradictions herein Manifested and Charged, (as also in other Books, by Geo. Keith, Tho. Crisp, Fr. Bugg, and others) because they have so much accused their Opponents for the same things, (themselves are now justly charged with) surely some curious Wire-drawing, Mincing, Mangling, otherwise Wording and Equivocating †, we must expect; but they having caught themselves in this Net, the more they flutter, the more they'll fetter, insnare, and entangle themselves; for they cannot thus dance in a Net, but some Body will see them. For they are now as easily seen thorough (God be thanked) as they pretend to see through others; yea, this will certainly be the Consequence, till they use the only Christian Means to get out of this Net, which is by Humbly Confessing and Condemning their Errors in their Books, as Geo. Keith has done, &c.

† G. W. You must now call your Brother Ellwood, and your whole Society of Jesuitical Scribes, for the Alarum is sounded in your Pope's Borders.

To all which I cannot but joyn, and wish for their own sakes it may be so; adding, that if ever it so come to pass, then I shall see a great Truth in what Tho. Ellwood wrote in his Epistle to Friends, p. 72. viz. The way

way to recover the Deceived, is to discover and lay open the Deceivers. In the meantime, taking it to be a sound Truth, I have adventured to put his Doctrine in Practice, and so I conclude this Passage out of that Useful and Compendious Book from *Pensilvania*, which had that People receiv'd my Advice in my Postscript to my Book, intituled, *De Christiane Libertate, &c.* Printed 1682. *p.* 214. *viz.* *To frequent the Holy Scriptures, and read them diligently, &c.* this might have been prevented.

And now, to conclude my Advice, lest any should prevent you taking the Advice I gave the *Pensilvanians*, 18 Years ago, as above I shall, according to my further Experience in this Pilgrimage, tell you, that it was the Practice both of the Church of the *Jews*, and the Christians, (which for Substance are one) to read and expound the Scriptures in their Assemblies, (which the *Quakers* call Conjuration) from Morning to Mid-day, and to give the Meaning thereof to the People, out of the Law of God, given forth by *Moses*, 1 *Chron.* 34. 18, 19, 35. *Nehem.* 8. 1, 2. *Ezra* 1. 10, 11. and Christ himself went into their Synagogue, as his Custom was, where he stood up for to read: And when the Book of *Isaiah* the Prophet was given to him, he found (which argues he sought for) a proper place of Scripture, and when he had read, he then, in a

friendly

friendly manner, gave the Minister his Book again, and did not fall upon him, and call him Conjurer, Beast, Dog, Witch, Devil, Bloodhound, &c †, but preached out of what he read, and expounded it to the People; insomuch, that the Eyes of all the Assembly were fastned on him when they heard his Gracious Sayings, *Luke* 14. 14, 16, 17, 18, 19, 20, 21. and at another time, suitable to his own Example, he bade the Jews *search the Scriptures, for they are them which testifie of me, John* 5. 39. And after he was risen from the Dead, how did he appear to his Disciples, and reasoned out of the Scriptures? Beginning at *Moses*, and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself, saying unto them, *These are the Words which I spake unto you, whilst I was with you; that all things must be fulfilled which are written in the Law, and in the Prophets, and in the Psalms, concerning me*, John 24. 27, 44. Thus did he confirm the Scriptures by his Holy Example, both before and after his Crucifixion; he did not question whether *Moses* or *Hermes* were the first Penman thereof; or whether either or neither, as the *Quakers* do, in order to invalidate it, and to overthrow the Divine Authority of it; [*The Quakers Refuge fixed*, &c. p. 17.] no, no, he confirm'd them, saying, *The Scripture cannot be broken*, John 10. 35. *Think not* (said he) *that I am come to destroy*

† As the *Quakers* does our Ministers.

the

the Law, or the Prophets: No, no, it is (ſaid he) *eaſier for Heaven and Earth to paſs, than for one tittle of the Law to fail, till all be fulfilled*, Matth. 5. 17, 18. Joh. 16. 7. And St. *Paul* ſaid, *The Law is our Schoolmaſter to bring us to Chriſt*, Gal. 3. 24. And it was his manner to go into the *Jews* Synagogue, to Reaſon with them out of the Scriptures; opening and alledging, that Chriſt muſt needs have Suffer'd and Riſen from the Dead; proving out of the Scriptures, that the ſame Jeſus which he Preached (who was Propheſied of, and in due time was Born of the Virgin *Mary*) was the Chriſt. Read *Acts* 17. *Micah* 5. 2. *Pſal.* 2. 2. 22. 18. *Iſa.* 61. 1. 9, 7. *Deut.* 18. 15. *Jer.* 23. 5. *Exod.* 12. 46. *Numb.* 9. 12. 21. 9. Read *New Rome Arraigned*, &c. *pag.* 55, to 58. &c.

Here we may ſee, that neither the Miniſters of the Church of the *Jews*, nor Chriſt, nor his Apoſtles, call'd the Scriptures Death, Duſt, Beaſtly Wares, the Huſk, Carnal, Serpent's Food, *&c.* as the Prophane *Quakers* Blaſphemouſly do; as appears from the Books of their Prophets, of greateſt Note, *Fox*, *Whitehead*, &c. See the *Quakers* Plainneſs, *&c. p.* And if you will look into the Apology of *Juſtin Martyr*, and the Writings of the Fathers; as St. *Cyprian*, St. *Auguſtin*, *Origen*, *Chryſoſtom*, *Iſidorus*, *Tertullian*, &c. and into the Practice of our preſent Church of *England*, you will find the ſame: But for your further Inſtruction in theſe Matters,

I rather refer you to our Reverend Biſhops and Clergy, who can better inform you.

Thus having kept nothing back from you, which I think may make a Diſcovery of the *Quakers* Faith, Doctrine, and Practice, to be contrary to the Faith, Doctrine and Practice of the Jewiſh, as well as the Chriſtian Church, to that of the Apoſtles, Primitive Chriſtians, Saints and Martyrs, in all Ages, I ſhall conclude this Chapter, begging of God to bleſs my Labours, to thoſe Ends by me deſigned, which are beſt known to him, and my own Conſcience; which, whether you believe it or not, is, That you may thereby be helped to underſtand your Errors; that thereby you may be prevailed upon to beg God's Aſſiſtance to help you out of them, and receive the Benefit of it. *Amen.*

July 30. 1698.

Fran. Bugg.

* Reſpecting ſome particular Diſcoveries, not but there were earlier Pens at work againſt *Quakeriſm.*

To write no more, I long ſince did intend,
But now, I hope, that Work is near an end:
For abler Men do daily now come in,
To finiſh what I think I did begin *.

A N

AN APPENDIX:

DISCOVERING

A most Damnable PLOT, by a United Confederacy, carried on by the chief Emissaries *of* New-Rome, *against the* Christian Religion, *and* Christian Reputation *of the* Professors *thereof; with a Remedy against it, both Easie and Safe.*

READER,

HAving gone thro' many things, (tho' briefly) I do now say, that it was not of my seeking, nor my Choice; I could have been glad to have seen the *Quakers* to have Retracted their Gross Errors, and thereby remove the Cause; but they have slighted all due Methods that are consistent with a Reformation*: For when G. *Whitehead* gave forth a Sheet, Entituled, *The Quakers Vindication*, &c. saying, *Col.* 2. P. 3, 4. *I G. W. freely offer, and am willing to make it plainly appear before ANY Six, Ten, or Twelve Competent Witnesses, who are*

* Observe what Proposals I and others have made in our Books.

moderate Men, of common Sense and Reason, That Francis Bugg *has grosly wronged the* Quakers, *both in Charge, Citation, and Observation*, &c. I then did meet him, and we agreed upon the Preliminaries upon which we were to debate; but when I came to name Persons, he flew off. Now, by the Contents of his Offer, I had my Liberty to chuse *any*; yea, all the Men, provided they were moderate Men, of common Sense and Reason. But, to avoid his Charge of Partiality, I admitted, that he should have his equal Choice of one part of the Men: And that he might see I would take no Advantage at his Word *any*, whereby I was left free where to make my Choice, as well as who, I offer'd to chuse out of the Ministers of the *Episcopalians*, *Presbyterians*, *Independants*, or *Baptists* *; but none would down with him but *Quakers*: Nay, to chuse our Men out of any, or of all those Four Christian Societies; which had he been sincere, he could not have denied, since it was his own voluntary Offer: Nay, when he refused to close on this Bottom, as if he feared he could not chuse Six moderate Men of common Sense in all those Societies, I then offer'd him to chuse each of us Three Members of the Honourable House of Commons, and to them we would leave our Matter in contest †: But this he refused also; and there being some Gentlemen present, they advised me to [illegible] a Letter to that end,

* I mention this here, because 'tis Rumour'd in Town, that he offered to meet me with the *Baptists*; a horrible Lie.

† *Viz.* Whether I had wronged them in Charge, Quotation, or Citation, &c.

1692.

end, and they would ſubſcribe it, which I did; their Names are as followeth, *viz.*

Samuel Grove, *John Fenn*,
Samuel Plaice, and alſo
Henry Symons, *Danil Haſſel.*

But this Offer *G. W.* alſo rejected, which the Gentlemen above-named, as well as to my ſelf, (and indeed to all that have ſince underſtood it) was, and is a Sign of great Guilt and Inſincerity in him, which indeed is manifeſt in moſt of his Anſwers to ſeveral Oppoſers.

Well, I was not yet willing to give over this Meeting, but I offer'd him to lay aſide theſe Men, and the Advantages I had thereby, and to have a Publick Meeting with him, provided he would firſt engage, under his Hand, to *retract* and *condemn* what I proved Erroneous, Blaſphemous, and Idolatrous, in the *Quakers* Books; but this he alſo refuſed: As at large in my Book, *Quakeriſm Withering*, &c. *pag.* 5, 6, 7, 8. Which to me is a ſufficient Evidence, that he is Self-condemn'd, and Conſcious to himſelf, of the *Quakers* Manifeſt and Apparent Errors, which he is not able to Vindicate, as in an hundred Inſtances I might mention, but I will only name one in this place; *viz. W. Rogers* having wrote, *That the* Quakers *looked upon* George Fox *to be in that Place amongſt the Children of Light in this our Day, as*

Moſes *was amongſt the Children of* Iſrael *in his Day, to ſet forth the Methods of Church-Government*, &c. *The Chriſtian* Quaker *Diſtin.* Part 1. p. 9 Part 4. p. 3. To this *Geo. Whitehead* replied, ſaying, *And for* Geo. Fox, *to be in this our Day in that VERY Place amongſt the Children of Light, as* Moſes *was amongſt the Children of* Iſrael *in his Day, this Compariſon we own not*, &c.

Now there was no Body ſaid, that he was in the VERY Place, upon the VERY Spot of Ground, on which *Moſes* ſtood at Mount *Sinai:* No, but that *George Fox* was, with reſpect to his Power and Authority, to give forth Laws, Statutes and Ordinances, in the ſame Place; that is, endued with the like Authority: And in this Sence, *G. W.* did not deny, but only that he might quibble it off, as his manner has been, and thereby blind the People, for which he has a ſore Cup to drink. Read *Burrough*'s Works, *pag.* 515. and *G. W.*'s Serious Search, *pag.* 51, 52, 53. and Third Part of the *Quakers* Quibbles, *p.* 33, to 44. 85, to 95. and *Dan. Leed*'s Voice of a Trumpet, *pag.* 4, to 40. He that deceives willingly, and of ſet purpoſe, as I am certain has been his Cuſtom, What ſhall we ſay to ſuch a one, but muſt leave him to God, the Righteous Judge.

G. *Fox*, Jun. ſpeaking in the Perſon of the *Quakers* Light, *viz. You have in your Imaginations put me afar off, and will not own*

me

me the Light and Life in you: —— *I the Light will overturn Kingdoms, Nations, and gathered Churches, which will not own me the Light in them: I will make you know, that I the Light which lighteth every Man that comes into the World, am the true Eternal God*, &c. This *Whitehead* vindicates: *The Light and Life of Chriſt within*, &c. *p.* 11. Yea, if we may conſider what Titles *G. Fox* puts upon himſelf, as *Dan. Leeds* ſays, *News of a Trumpet ſounded*, &c. *pag.* 109, 110. *Profeſſing Equality with God.* A brief Relation, *&c.* p. 2, 3. Gr. Myſt. *pag.* 67. 127. *Saul's* Errand, *pag.* 6, 7, 8. News coming up, *&c.* p. 1. *Quakers* Challenge, *&c. p.* 6. And *G. Whitehead* and *W. Penn's* Vindication of thoſe Divine Attributes, given to *G. Fox*, in their Books, *A Serious Search*, *p.* 58. Judas *and the* Jews, *&c.* p. 44. *Judgment fixed*, &c. *p.* 19, 20. *Innocency againſt Envy*, &c. *p.* 18. *The Accuſer of our Brethren*, &c. *pag.* 40, 41. together with *Fox's* being ſet up a Worker of Miracles too: *I ſay*, (ſays *D. L.*) *ſhould the* Jews *give equal Credit to the things contained in their Books, with the Hiſtory of St.* Luke, *how ſhall they know who is the Meſſiah*, G. Fox. *or* JESUS *of* Nazareth; *eſpecially, ſince* W. Penn *denies that outward Perſon to be the Son of God, which ſuffer'd at* Jeruſalem, *who was called* JESUS *of* Nazareth? See his *Ser. Apol.* &c. *pag.* 146. *Good Chriſtian Reader*, (ſays *D. Leeds*, yea, and *Fr. Bugg*)

conſider the Event *and* Effects *of theſe things*; *be (we intreat you) otherwiſe minded, than* G. Whitehead *is, who ſays, he neither conſults* Events, *nor fears* Effects *in what he writes.* See his *Judgment Fixed*, &c. *Introd.*

Thus then does it appear, not only by what is here quoted, but by what is taken from the *Quakers* Books, in this, and other of my Books; in *D. Leed*'s Books, in *G. Keith*'s Books, in *Th. Criſp*'s Books, and others; that *Quakeriſm* is a Plot againſt *Chriſtianity*, and ſtrikes at its Root and Branch.

I cannot but foreſee, that my old Friends will be half angry with me, for mentioning *W. Penn*'s Plotting to Subvert the Government: But this I can tell them honeſtly, that ſince the Danger of that is over, and His Majeſty has, out of his Gracious Favour, pardon'd them, I ſhould not ſpeak a Word of it, did I not ſee, that he and his Brethren are in a moſt Damnable Plot againſt the Chriſtian Religion, of which I gave Notice in *The Pict. of* Quak. *p.* 72, to 102. But ſince that Alarm did not ſound loud enough, I have already, and ſhall yet ſound a little louder, ſo that all Ears may tingle, and Hearts may lament, when they ſee the Honour of our Chriſtian Religion defam'd, and the Holy Profeſſion thereof invaded by theſe Impoſtors. But why ſhould they be angry? *W. Penn* has given me a Chal-

Challenge to it, ſaying, *This open Challenge I make, That if amongſt the many Plots that have been ſpoken of, and ſeveral have been hang'd for, that there has been* one known Quaker *found amongſt them: I confeſs, that the Magiſtrate is excuſable in his Diſcreet Jealouſie over* Us, *&c.* But then if one Inſtance of a *Quaker*-Traytor is ſufficient to juſtifie the Diſcreet Jealouſie of the Magiſtrates over the *Quakers*, as *William Penn* truly ſays; then to make up a Pair, I may give a ſecond Inſtance; namely, *John Yates*, a *Quaker*, who liv'd at *Hull*, a Maſter of a Ship, who for carrying Lead into *France* in the time of the late War, had his Eſtate ſeiz'd; but himſelf fled from his Dwelling, and was forced to hide, as his Partner did, or elſe in all probability he might have been Hang'd; for tho' they cannot Fight, (as they ſay) yet they can carry Lead to make Bullets for the *French* to kill the *Engliſh* with. All which ſhews, that the Magiſtrates Diſcreet Jealouſie over the *Quakers*, is excuſable by *W. Penn*'s Allowance, and truly I am of that Opinion too; and not only in that Caſe, but in their moſt Horrible Plot againſt Chriſtianity, which tends directly to ſubvert the Faith in the Crucified Jeſus, and therewith the Foundation of Chriſtianity; and I pray God to give the Magiſtracy a due Sence hereof, and then to inſpire them with an Holy Zeal, to find out a Remedy.

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For I do say, that to me it does plainly appear, (and to as many as of late have been conversant in their Writings, and who have observed the Tendency of them, together with the whole Frame and Model of their Church-Government) that *Quakerism* is a most Formidable Plot, and a United Confederacy, both against the Christian Religion, the Professors thereof; together with the Holy Scriptures, and Ordinances of Baptism and Supper, instituted by Christ Jesus; also his Death and Sufferings; and that in order to exalt their own Laws and Ordinances, set up amongst them by their second *Moses*, whom they said was raised up to be amongst them in the same place that *Moses* was amongst the *Israelites*, tho' not in the *very* same Place, respecting Mount *Sinai*, where *Moses*'s Feet stood, as above observ'd. But that I may not impose upon my Reader, I will yet give some other, or more Instances, than I have given*. Read *W. Penn*'s *Apol.* &c. *p.* 150. where he saith, *We have a Red Catalogue, that shall stand recorded against our* Presbyterian *and* Independant *Persecutors, that their Names and Natures too may stink to Posterity*, &c. Read also the Books referr'd to, *viz.* Judas *and the* Jews, *&c.* p. 41. *A Rejoynder*, &c. *p.* 410. *The Anarchy of* Ranters, *&c.* p. 42. *A Ser. Apol.* p. 150. *The Picture of* Quakerism, *&c.* pag. 102, 103. has them at large.

* Tho' I think I have given sufficient Reasons already.

Reader,

Reader, This is the fourth Warning we have had from the *Quakers* themſelves of this Plot, which they are laying, and which they are preparing for future Ages againſt the Chriſtian Name and Reputation of the *Engliſh* Magiſtrate. And that the *Quakers* Plot is againſt the value of the Death of Chriſt; the Exemplary Suffering of the Apoſtles, and Martyrs, read *Burrough*'s Works, *p.* 273. where they ſay, *That the Sufferings of the People of God* (call'd *Quakers*) *in this Age, is a greater Suffering, and more Unjuſt, than in the Days of Chriſt, or his Apoſtles, or in any time ſince*. What was done to Chriſt and the Apoſtles, was chiefly done by a Law, and in great part by the* due *Execution of a Law: And hereby it appears, the Suffering to be more Unjuſt, becauſe what the Perſecutors of old time did to the People of God, they did by a Law, and by the* due *Execution of a Law.*

* Here you ſee, that the Ten Perſecutions, the Bloody Maſſacres, and Queen *Mary*'s Reign, are all leſs than the Sufferings of the *Quakers* in ſeven Years time. Oh Monſtrous! Oh Horrible!

Now, *Reader*, conſider what theſe new Prophets ſay; and if thou art a Chriſtian, I do ſolemnly appeal to thee, whether this Doctrine of the *Quakers*, hath not a Tendency to cauſe the Names of the Martyrs to ſtink, in regard it implies they were Criminals, and ſuffer'd under the Emperors by a Law, and the *due* Execution of their Law; for it could not be a *juſt* or *due* Execution, unleſs the Law were Juſt. Do they not hereby, what in them lies, acquit the hard-hearted *Jews*, the Barbarous Emperors,

perors, and Bloody Papiſts, of their Bloody Cruelties, and Implicitly Charge both Chriſt, and his Apoſtles, and Martyrs, with the Breach of ſome Juſt Laws; for which, their Penalties (ſay they) were *duly* Executed? And if ſo, is not this a Damnable Plot? Not to name other Blaſphemies, which lye Couched under this Doctrine; as alſo, the *Quakers* Pride and Arrogance, thus to exalt their Sufferings, from 1650, to 1657. to be greater than the Sufferings of Chriſt, his Apoſtles, and Martyrs: And this Plot is ſtill carrying on with Vigour, not only againſt the *Presbyterians*, *Independants*, and *Baptiſts*, to make their Names and Natures ſtink in the Noſtrils of future Generations, when the ſurviving *Quakers* bring out their Books of Sufferings, *alias* Martyrdom. But behold this Book of theirs, with the ſaid great Sufferings, greater than that of Chriſt, and all his Martyrs, ſince was reprinted *Anno* 1672. and Witneſſed to by the Approbation of *Geo. Fox*, *Geo. Whitehead*, *Joſiah Coale*, *Francis Howgill*, and their Hireling *Ellis Hooks* *; ſo that when they have gathered up all their Sufferings in the Reign of K. *Ch.* II. K. *J.* II. and K. *William* III. (for they are ſtill collecting all their Sufferings compleat and full, as in *Pag.* 84. herein) no doubt but they will make them to exceed all the Sufferings of the Patriarchs, and Prophets, from the Blood of Righteous *Abel*, to the Days of Chriſt,

* For what one writ, the other avouch; they ſpeak all one Thing, are of one Mind.

Chriſt, and from thence to the end of the Chapter, *ad infinitum.* O rare! This will be according to their Ancient Teſtimony in *G. Whitehead*'s Sermon; inſomuch, that this Helliſh and Damnable Plot is againſt the Patriarchs, Prophets, Chriſt, and his Apoſtles, Saints, and Martyrs, in all Ages and Generations. And this is the main Buſineſs of their whole Body, in their Convocations, both in their Monthly, Quarterly, Six Week, Second Day, and Yearly Meetings; which ought to be taken Care of, at leaſt Inſpected, tho' they have their Liberty of Meeting in thoſe Houſes, Licenſed to Preach and Pray; for at thoſe Meetings there are ſo many Spectators, that they cannot do that Hurt and Damage to the Chriſtian Religion, they do in theſe Private, Lockt, and Barr'd-up Private Conventicles. Thus then it appears, that this Plot is carrying on againſt King, Lords, and Commons; againſt Judges, Councellors, and Lawyers, againſt the Reverend Biſhops, Clergy, and all Proteſtant Miniſters; againſt Sheriffs, Conſtables, and Headboroughs; and indeed againſt the whole Race of Mankind, that profeſs Faith in Jeſus Chriſt: And therefore how doth it concern all Chriſtians, that have any Love to, and Faith in our Lord Jeſus Chriſt, that have any Reſpect to our Martyr'd Anceſtors, who ſuffer'd in the Flames for our Holy Religion, to take Care of the Growth of *Quakeriſm*, as they will anſwer the Neglect

lect of it at the Great and Notable Day of the Lord.

Objection I. *By this time some may be ready to object, saying*, Francis, *Does not thy Zeal exceed thy Judgment? What, wouldst thou have Fire come down from Heaven, and consume them, as* Elias *did?* 2 Kings 1. 10. Luke 9. 54. *Wouldst thou have the Government fall upon them, and destroy them?*

Answer. No, by no means I would not be understood so; for this I solemnly declare, in the Fear of God, as I hope for Mercy at the Great Day of Account, when both they and I shall appear before his Great Tribunal, I do desire neither; I would not have a Hair of their Head hurt: Besides, if I did desire the Growth of *Quakerism*, that is the ready way to increase them; for they glory in nothing more, than to be thought great Sufferers: No; let them have Liberty in their Licensed Meeting-Houses, to Preach, Pray, and Exercise their Talent, equal with others, if the Government think fit: And as this is all that other Dissenters desire or expect, so if they had not a further Design, this would content them, being that which answers the Substance of all their Petitions and Addresses to the Parliament, from one Reign to another, together with not being compell'd to go to any other Worship: And they having both granted, I think 'tis all that is necessary to answer the Ends of all their frequent and endless Solicitations;

And

And nothing of this do I desire them to be debarr'd of.

Object. II. *But then some may say, What other Way is there to put a Stop to the Growth of* Quakerism, *if they have this Liberty? Such an Expedient would be requisite, if such an one were to be found.*

Answ. I have once offer'd my Thoughts in this Case, and shall now enlarge thereon: For as I then said, so I still believe, that the main Requisite to work a Cure, is to know the Disease, which, when found out, an ordinary Practitioner may prescribe a Remedy, sooner than an able Physician, who knows not the Disease. Besides this, I have heard, that when a Bill for the well-Tanning of Leather was brought into the *House of Parliament*, one of the Honourable House of Lords being willing to inform himself into the Nature of that Affair, he apply'd himself to a *Cobler*, discourses with him about this, that, and the other Default in Leather, and what WWays might be found to remedy the Abuses thereof, for the Publick Good. The *Cobler* tells his Honour what he knew, by many Years Experience, and told his Lordship how it might with Ease be remedied; insomuch, that when the said Bill came under Debate in the House, his Lordship was so well skill'd, not only in the Means to be used, but in the Terms of Art, that his Lordship spake like some experienced *Tanner*, who by his Discourse gave Light to the

the whole Houſe. Now whether this was ſo or no, I will not determine, but 'tis not improbable, ſince the wiſeſt of Men may ſometimes improve by ſuch weak Helps, as in other Caſes 'tis frequent; ſuch a Virtue is Humility: And thereupon, in anſwer to the *Objection*, I ſhall ſay thus much.

I. Let G. *Whitehead*, and ſome others of the *Quakers* chief Leaders, and *Fr. Bugg*, &c. be ſummoned by Authority to appear: And whereas G. *Whitehead*, &c. has given in a Sheet to the Parliament, *Anno* 1693. ſuggeſting, that *Fran. Bugg*, &c. has wronged the *Quakers* in Charge, Citation, and Obſervation; and if G. *W.* can make it appear ſo, (for our Law judges no Man before it hears him) let *Fran. Bugg*, *&c.* be made an Example. Again, on the other Hand, if it appear that *Fran. Bugg*, *&c.* has not wronged the *Quakers*, nor falſly charged them, either in Book or Page; and that thoſe Points of Doctrine objected againſt the *Quakers* by F. *B. &c.* be found to ſtrike at the Foundation of the Chriſtian Religion, and to ſubvert the Faith, then let the *Quakers* be oblig'd to renounce them, and condemn thoſe Books which ſo teach: *This*, yea this, would ſtrike *Quakeriſm* to the Heart *, and give it a Mortal Wound, and preſerve the *Quakers* too; and the Books being condemn'd to be burnt, as it would remove the Scandal brought upon the Chriſtian Religion, ſo would it be a Means to reſcue their Wives and

* This is the thing feared by *G.W. &c.* when they cry out, *Fran. Bugg* would ſtir up Perſecution.

and Children from the Jaws of *Quakeriſm*, that Fatal Miſchief to Mankind, and preſerve others from falling into it. For now many of them think their Teachers write and ſpeak from the Eternal Spirit; whoſe ſo ſpeaking is of greater Authority than the Bible: *Truth defending the* Quakers, *&c. pag.* 7. And that 'tis as lawful to burn the Bible, as their Books, Papers, and Queries: *Truth's Defence*, &c. *p.*2.104. Then would thoſe, who are now Tinctured with the Leaven of *Quakeriſm*, vomit it up, and forſake their Errors. This I take to be one proper Remedy, and poſſibly might effect the Cure: If not,

II. If the *Quakers* would Apologize, That now they Believe otherwiſe than they did formerly; then, as a Proof of their Sincerity and Converſion, let them (having firſt condemn'd their Books as aforeſaid) ſet out certain Articles of their Faith, in Plain, Clear, and Poſitive Words, agreeable to Scripture, (ſince of late they have ſo much pretended to be Orthodox therein) and at the Cloſe of them condemn all their other Books, which teach the contrary, particularly by Name.

III. The next thing requiſite, (to make a firm and laſting Cure to them, their Heirs, and Succeſſors,) is, to admit each Congregation of *Quakers* to have their Teacher, (or two, if one will not do:) And likewiſe, that thſe Teachers may attend only

their own Flock, and not to range all the World over; at moſt, not above Five or Ten Miles, to Hold-forth; leſt this Putrified Sore break out again, and the laſt end be worſe than their beginning: And as this, thus granted, is, what other Profeſſors, Diſſenters from the Church of *England*, are content with, ſo will it anſwer all the juſt Ends of that Liberty of Conſcience, ſo much by them ſollicited for, and ſo graciouſly already granted by the Government.

IV. Let them not be permitted to hold Yearly *Convocations* with Doors Lockt, Barr'd, or Guarded by Men, on Purpoſe to prevent Inſpection, in order to make Laws againſt the Laws of the Land; and with reſpect to their Subjects, to repeal ſuch Laws as ſuite not their Deſign; which ſhews, that they are a Government within the Government: For as this Practice no Diſſenters (*Quakers* only excepted) do deſire, (and indeed without His Majeſty's Licence, more than the Biſhops of the Eſtabliſhed Church can Legally do) ſo would it be a Means to work a perfect Cure of this (ſo much to be lamented) Gangrene of *Quakeriſm*.

Whoſe Laws thus made, they keep private, even from many of their own People.

V. Laſtly, That they may not be permitted to Teach School Publickly; for thereby they corrupt the Youth, and lay a Foundation for the next Age, for the Seeds of *Quakeriſm* to ſpring, and put forth again; for they teach *G. Fox*'s *Journal*, which contains ſuch Doctrine as tends to undermine the Chriſtian Religion. Ob-

Object. III. *G. W.* in his late Book, *Truth and Innocency*, &c. *p.* 41. objects, *Our Adversaries would make as if we promoted* Regnum in Regno, *not only independent, but opposite to the Civil Government, which none of our Meetings are; being to promote real Practice of Piety, Christianity, and true Religion among us, as a People, and to prevent the contrary.* —— *We know of no such Supream Assemblies among us, as gives Laws, and makes Orders for the Government of our People, suppressing Books*, &c.

Answ. This is all fallacious; he knows they do, and I can prove it: And not only make Laws for their People, but make Laws or Orders contrary to the Laws of the Land. And as for his Pretence, that at these Meetings *they do not promote* Regnum in Regno, since their Meetings are, *to promote real Piety*, &c. 1. When the Bishops and Clergy meet, do they not promote the real Practice of Piety, as much as the *Quakers* pretend to? Yet if they should meet, as do the *Quakers*, without Licence from His Majesty, it would (as Lawyers say) be against these Statutes, 28 *Hen.* 8. *c.* 19, 21. 27 *Hen.* 8. *c.* 15. 3 *Ed.*6. *c.*10,11. 1 *Eliz. c.*12. *Magna Charta, c.*29. *Pet. of* R. 5 *Eliz. c.*1. 1 *Ed.*6. *c.* 2. 37 *Hen.* 8. *c.*17. 8 *Eliz. c.* 1. 1 K. *W.* & Q. *M. N.*307. And such Meetings, let the Pretence be never so seemingly good, are interpreted to be *Regnum in Regno*; *viz.* not only independent, but opposite to

the Civil Government; and should the Bishops and Clergy so meet, with never so real a Purpose to promote real Piety and Christianity, (of which the *Quakers* is but a Counterfeit) they thereby would (as the Learned in the Law say) run themselves into a *Præmunire*. Neither do, or are any People in *England* so bold, so to Meet, in Contempt of the Laws of the Land, expressly against the King's Prerogative, the Rights of Parliaments, and the Liberty and Property of the Subject, the *Quakers* only excepted, whose Principles are Extrajudicial and Antimagistratical, and of how dangerous a Consequence, Time will best demonstrate; for hitherto they have not been able to do Hurt, as to the Government.

But see one of their own Books before they got to this Height, in *Oliver Cromwell*'s Days, intituled, *The West answering to the North*, &c. by *G. Fox* and others of them, *p.* 80. *viz.* 'Any Party of Men under a 'Government, to make Laws, not being Au-'thorized so to do, for the Binding of 'others, and thereunto require Obedience, 'is the setting up of themselves above the 'Law, and treading it under their Feet; and 'rendring of them, whom they so Bind, their 'Slaves and Vassals, and so is *TREASON*.

Object. IV. *As for what is Collected, (which they call a Fund) is not for Stipends for our Teachers; we have no Mercenary Teachers,*

Teachers, nor among us Attendants on both Houſes of Parliament, &c.

Anſw. This is all falſe in Fact: 1. I do affirm, and offer to prove it, That their Teachers have Stipends, and great Sums of Money out of the Money collected; if I do not, (let but my Superiors give me the Opportunity) I will engage to forfeit my Life; yea, as clearly as *Daniel* proved to the King the Fraud of *Bell*'s Prieſts: And alſo will ſhew the private Entrance or Paſſage, which the *Quakers* Mercenary Teachers go in and out to this Fund, or Bank, or Common Stock, or Collection, (let it have a Name of the *Quakers* own giving, if that will pleaſe them) without ſtrewing Aſhes: If I do not do this, let me ſuffer; if I do, and that I alſo ſhew, that the Charges Attending the Parliament come out thereof, then let this Fund, Stock, or Bank, together with their Yearly Meeting, and all other their Monthly, Quarterly, Six-Week and Second-Day's Meetings, which are not deſigned for Worſhip, but for Government, be ſuppreſt; and let them be content with their Meetings on Sundays for Publick Worſhip, with their Doors open, as other Diſſenters have. Now if they be but as Confident as *Bell*'s Prieſts were, let them try the Experiment; I am ready to engage them, when the Government ſhall call me to it; and by no other Methods than is uſual oft-times with the Members of the Houſe of Commons to

uſe, when they would find out a hidden Secret, which they fear tends to ſubvert the Government.

Object. V. G. Whitehead, *in Excuſe of the* Quakers, *recording their Sufferings, as only to have have recourſe to, and not deſigned to render the Goverment odious to Poſterity.*

Anſw. I anſwer; this is ſuch a fallacious Evaſion, that it ſerves only to ſhew their Hypocriſie. Read but *The Picture of* Quakeriſm *drawn to the Life*, &c. *p.* 102, to 106. and *The Pilgrim's Progreſs*, &c. firſt Edition, *p.* 167. where five Quotations are at large taken out of their Prints, written by *W. Penn*, *R. Barkley*, and others of Note amongſt the *Quakers*; and they afford a Demonſtration, and Proof ſufficient; and which they never yet gainſaid, by Anſwer thereunto.

Object. VI. *G. W.* pag. 69. of his *Truth and Innocency Vindicated*, &c. ſays, *Let their Books and ours be compared, to clear our Innocency from their Adverſaries groſs Calumnies, Perverſions, Miſrepreſentations*, &c.

Anſw. Content, with all their Hearts. But tho' I am no Prophet, nor the Son of a Prophet, yet I dare venture to ſay, that *Geo.* will not be ſo willing to put their Cauſe upon this Iſſue, as the Prieſts of *Bell* and the *Dragon* were to put their Fraud to the Teſt: No, theirs was a ſufficient Example

Example to their Followers in Deceit and Falſhood: And I marvel *G. W.* ſhould have the Face to propoſe a Thing which they have theſe Fifteen Years to my knowledge always refuſed; and when any one propoſes it, they fly off, and cry out Perſecution, Perſecution: For he knew both many of his own Books, as well as *Fox*'s, *Burrough*'s, and their Chieftains, are well fraught with Errors, Blaſphemy, Seditious, and Bloody Treaſonable Principles: And that they ſtood in as much need of an *Act of Oblivion*, as any People upon *Engliſh* Ground; and with which all their Crimes, might for all me have been buried, had they not revived them, and told us over and over, That their Principles are now no other than what they were in the Beginning.

Thus having anſwer'd theſe *Objections*, I ſhall add no more on this Head, only referr to my former Book, intituled, *The Picture of* Quakeriſm, *Part* 2. *pag.* 121, to 128. for more of this Nature; which probably may be of good Uſe, if the Poor Man's Counſel be taken, *Eccleſ.* 9. 14, 15, 16. Read the Ninth Chapter of *Joſhua* at your leiſure.

And now to conclude, with a Word of Encouragement to ſuch who are concern'd in the Diſcovery of *Quakeriſm*: Do you not remember the Day, (I am ſure I do) how the *Quaker*-Teachers went into Churches, and diſturb'd the Eſtabliſhed

Ministers? But now none must disturb them, if they do, the Officer is call'd for, and the Offender prosecuted: Witness *Geo. Keith* did but desire to go into the *Quakers* Meeting at *Bristol* this present *August*, and they refused his going in, tho' he promised not to disturb them; but threatned him with executing the Law against him; as in his printed Relation appears more at large: This is a certain Sign of what they would do in other Cases, had they Power. I say, do you not remember how they challenged the Publick Ministers to dispute, to answer their Queries, *&c.* It would make a Volume to handle this Matter throughly. But behold! here is a Change with them; you may challenge them long enough, but cannot get them out of their Holes; they see and know they are discover'd; this makes them Timorous, and as the Scriptures say, Fearfulness surprize the Hypocrites. They see this, that, and the other Book come out against them, which they cannot answer, nor are they able to defend themselves; and now they call out for a Cessation of Arms, and are for an Amicable Conversation; yea, for Peace and Quietness; and 'tis Seditious to challenge them, and remind them of their Errors; this is against *Magna Charta*, say they. *Geo. Keith* hath three times called them out, and challenged them, but they dare not appear, but like self-

condemn'd

condemn'd Apoſtates, lye mute; whereby it's manifeſt, their Innocency ſo much boaſted of, is not Triumphant, as *G. W.* ſays in his Book, *Innocency Triumphant*, &c. And therefore the way to deal with theſe cunning Sophiſters, *G. W.* &c. is ſtill to purſue them with Challenges, to call them into the Field; and thereupon I will pitch my Standard here, on Behalf of the Chriſtian Religion, and Proteſtant Profeſſion, againſt *Quakeriſm*, Head and Tail, and once more challenge *G. Whitehead* to appear on his own Propoſition to the Parliament, *viz.* For each of us to chuſe four or ſix moderate Men of common Senſe and Reaſon, out of the Profeſſors † of the Chriſtian Faith, and let us diſpute it out fairly, and above-board: And thereupon I ſhall renew my Challenge, and let it ſtand here as a Monument of the *Quakers* Cowardice, and Self-Condemnation, if they'd rather lye under this heavy Charge following, than to come out and make their Defence, *viz.*

† I call it his, becauſe he did voluntarily offer to meet me before *any* Six, Ten, or Twelve moderate Men, *&c.*

Firſt, That they deny Jeſus of *Nazareth*, who was Born of the Bleſſed Virgin *Mary*, who ſuffer'd without the Gates of *Jeruſalem*, to be Chriſt, the Son of the Living God.

Secondly, That they deny the Scriptures, by their ſpeaking contemptuouſly of them; calling them Carnal, Death, Duſt, Beaſtly Ware, Serpent's Meat, *&c.* and that Preaching out of them, is Conjuration.

Thirdly,

Thirdly, That they exalt their own Sayings and Writings above the Scriptures, as being of greater Authority, and more Certainty; not only in Words, but in Practice.

Fourthly, That they undervalued the Death and Sufferings of Christ Jesus, by granting, they were inflicted by, or for the Transgression of a Law, and executed in a great Measure (at least) by the due Execution of a Law.

Fifthly, That they exalt their own Sufferings, as greater, and more unjust, than the Sufferings of Christ, his Apostles, and Martyrs; yea, even than all the Persecutions, from the Days of Christ, to the Year of their Rise, namely, 1650.

Sixthly, And that (for these and the like Reasons) the *Quakers* Books (which thus teach) are Blasphemous; and their Practices (in their Adorations) are Idolatrous.

This is my Charge, which I have often laid down, and which I now renew, and offer to make good upon them, if he will chuse his Men, and meet me according to his own voluntary Offer, and my Acceptation thereof; or otherwise, because I will give him his Choice of two Methods, *viz.* or on *Condition** that he, *George Whitehead*, will engage under his Hand to Retract their Errors, if proved upon them, out of the *Quakers* Books, wrote by their approved Authors, and condemn the Books which teach this Horrible Doctrine; promising my

*At *Oxford* I offer'd *Sylas Norton* to prove the same Charge against the *Quakers*, and their Doctrine.

my self also to Engage under my Hand, to Retract what he shall prove Erroneous in my Books, or False in Fact, relating to my Charging the *Quakers*, thereby making them publick Satisfaction; and to Burn my Books, if found Guilty, as a Testimony of my Injustice*: And to this I subscribe my my Name, *Aug.* 3. 1698. *Francis Bugg.*

* A Sign of my not being Conscious of Guilt herein.

This then is my Flag of Defiance, which I hold out to *G. Whitehead*, &c. this is my Standard, which I have pitched ON Behalf of my Saviour *JESUS CHRIST*, which the *Quakers* have Contemned, Disown'd, and Denied to be the *SON* of GOD; ON the Behalf of the *Scriptures*, which the *Quakers* say are Dust, Death, Beastly Ware, Serpents Meat, &c. ON the Behalf of the Holy Ordinances of *Baptism* and the *Lord's Supper*, which *Christ* Instituted; ON the Behalf of the *Church of* ENGLAND, both *Magistrates* and *Ministers*, which the *Quakers* have most wickedly Traduced and Abused, as Intolerable to bear, and Seditious in its own Nature. Let them come forth out of their Dens and Holes, and acquit themselves like Men, if they think I wrong them, or else be content to lye under my Charge, as self-condemned Persons; and let them also know, that my Book, *New* Rome *Arraigned*, &c. stands unshaken, and that *George Whitehead* is not Triumphant, but forced by the Guilt of his Conscience, to sub-

ſubmit to the Charge above exhibited, which is Ignoble and Baſe, on his Part, and will lower his Topſail, to his great Abaſement, Shame, and Confuſion of Face, in the Eyes of all ſorts of Intelligent Perſons.

Thus having ſtated the Conteſt between *G. W.* and me, and adviſed my Friends and Fellow-Labourers, not ſo much to Anſwer the *Quakers* Books, as to Charge and Recharge them again and again, till they at laſt, (being confounded with Shame, Horror and Confuſion,) be forced to come out: But I ſhall ſhew *Whitehead*'s Fallacy in his way of anſwering Books, only by one Inſtance; for I having in my Book, *New Rome Arraign'd*, &c. *pag.* 47. by way of Retaliation upon the *Quakers*, who call the Publick Miniſters, Antichriſts, and Deceivers, and the World's Teachers, given Fifteen Inſtances, why the *Quakers* are the World's Teachers and Deceivers; the ſecond of which was this: *The* Quakers, *who teach, that the Name* JESUS *and* CHRIST *belongs to the whole Body, and every Member in the Body, as well, and as amply, as to Chriſt the Head, are of the World, and Deceivers:* New *Rome* Arraigned, *&c.* pag. 47. Now this was no Quotation, but a Charge, which reſts for me to prove. I grant the Word *amply* is by me added by way of Illuſtration; but the Words *as well*, that *G. W.* neither men-

mentions, nor diſowns. *Iſaac Pennington's* Words are, *Doth not the Name* (Jeſus and Chriſt) *belong to the whole Body, and every Member in the Body*, as well *as to the* Head? —— *So that the* Name *is not given to the* Veſſel, *but to the Nature* in the Veſſel. *A Queſtion to Profeſſors, by* Iſaac Pennington, *&c.* p. 27. P. 33. *The Scripture does expreſly diſtinguiſh between* Chriſt, *and the* Garment *which he wore*; *between* Him *that came*, *and the* Body *in which he came*; *between the* Subſtance *which was* vailed, *and the* Vail *which* vailed *it. Lo I come*; *a Body haſt thou prepared me*; *there is plainly* He, *and the* Body *in which* He *came*; *there was the* Outward Veſſel, *and the* Inward Life; *this we certainly know*, (ſays *Iſaac*) *and can never call the* Bodily Garment, *Chriſt*, &c. And whoever read the Scriptures, may clearly ſee that the *Quakers* are Falſe Teachers, in that they firſt teach, that the Name *JESUS* and *CHRIST* belongs to every Believer, *as well* as to *CHRIST the Head*; ſince they can firſt call him, as you have heard, *A Garment*, *a Veſſel*, *a Vail*, *a Body*; but in expreſs Words they ſay, they cannot call *Him* Chriſt; but whoever read the Scriptures by me quoted, in the Sixteenth Chapter, I hope they will be convinced. And St. *John* ſays, *Then* Pilate *therefore took Jeſus, and ſcourged him. Then came Jeſus forth, wearing a Crown of Thorns: Then*

the

the Soldiers, when they had crucified Jesus, they took his Garments; but one of the Soldiers with a Spear pierced his Side: She turned her self back, and saw Jesus; Jesus saith unto her, touch me not, for I am not yet ascended: Thomas *said, except I shall see in his Hands the Print of the Nails, and put my Finger into the Print of the Nails, and thrust my Hand into his Side, I will not believe. Then saith he* (Jesus) *to* Thomas, *reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thrust it into my Side, and be not faithless, but believing. And* Thomas *answered unto him, my Lord, and my God. And many other Signs truly did Jesus in the presence of his Disciples, which are not written in this Book; but these are written, that ye might believe that* Jesus *is the* Christ, *the* Son of God; *and that believing, you might have Life through* His Name, *John* 1. 5, 23, 34. 20. 14, 17, 25, 27, 28, 30, 31.

Thus then it is evident, That the *same Jesus* that was Born of the Virgin *Mary*, the *same Jesus* which Suffer'd at *Jerusalem*, is the Christ which the Apostles preached, and which all true Christians believe in; yet as evident, That the *Quakers* do not own him, nor believe in him: For, as above noted, *Isaac Pennington* says, there was the Outward Body, which they can never call Christ; *Isaac Pennington's Question to Professors, &c.* p. 27, 33. *G. W.'s*

Judg-

Judgment fixed, &c. *p.* 336. *W. Penn*, he ſays, *But that the Outward Perſon which ſuffer'd was properly the Son of God, We utterly deny*; W. Penn's *Ser. Apol.* &c. *p.* 146. Well, but let us hear this *George Whitehead*, who thus reply'd, ſaying, *I deny that the* Quakers *teach, that the Name* Jeſus *and* Chriſt *belongs to every Member in the Body, as amply as to the Head: Where proves he* (Fran. Bugg,) *as* amply? Says *Geo. Whitehead. W. Baily's* Works, *p.* 229, 230, 307. *The Sword of the Lord drawn*, &c. *pag.* 5.

Mark, *Reader*, here is a Tacit Confeſſion of the Words *as well*, tho' he carps at my Word *amply*, which I put in for Illuſtration ſake; it not being a Quotation, but a *Charge*, which I ſtill offer to make good, if he will meet me on his own Propoſition; for I take the Word *amply* to mean no more, but as Plainly, as Evidently, as Apparently; and the *Quakers* ſay, that the Name *Jeſus* and *Chriſt* belongs to every Believer, *as well* as to the *Head*. This *Whitehead* denies not, this he diſowns not, only carps at the Word *amply*.

And therefore my Advice to all my Fellow-Labourers is, to take this my Method, give *New*-Rome *Charge* after *Charge*, as *Geo. Keith* has done; ſee his Three *Narratives*; as *Daniel Leeds* is a doing *, who has been a *Quaker* about 20 Years; and let this be the Teſt between *Chriſtianity* and *Qua-*

* *A Trumpet ſounded out of the Wilderneſs*, &c. p. 141.

Quakerism; If the *Quakers* be Innocent and Sincere, (tho' mistaken thro' Error) they'll come out; if Insincere, and Self-conscious of their Hypocrifie, they'll not appear, but Rave and Rail like *Rabshekeh*, at a distance; by this Test shall the Plot be discovered, and the *Conspirators* be made manifest: And I am not without Hopes, but that what I have said, in *Conjunction* with my Fellow-Travailers, will be a Means to preserve some from running Headlong (as the Swine did) into the deep Lake of *Quakerism*, and and to convert others that are misled, as well as be useful to the *Church* of God in general. Which God of his Mercy grant, for Jesus Christ his sake. *Amen.*

Fran. Bugg.

August 25. 1699.

FINIS.

A

COLLECTION

OF

Some Paſſages

(Touching thoſe call'd

QUAKERS)

Which were Writ (with much more of the ſame tendency) by ſeveral that were, or ſtill are, amongſt that People.

WHEREBY

The Reader may plainly ſee and perceive what Spirit it is that Acts their Preachers and Leaders; and how they have been foretold and faithfully warned of the Day of *Perplexity*, *Reproach*, and *Ignominy*, that is come and coming upon them.

O thou Sword of the Lord, how long will it be ere thou be quiet? Put up thy ſelf into thy Scabbard, reſt, and be ſtill. How can it be quiet, ſeeing the Lord hath given it a Charge? I cannot hold my Peace, becauſe thou haſt heard, O my Soul, the Sound of the Trumpet, the Alarum of War.

Reader,

These Passages in this Page of Ann Docwra *and* Robert Sandiland's *Writing, I have added since I had a Proof from the Printer of those Collections following.*

He (i. e. S. Cater, *a great Preacher) has written more than is true concerning me, ---he is very Bold, and the most Confident Liar that ever I met with; I laid the Record against* J. Ainsloe *before him, ---also* G. W's *False Certificate about the (said) Record*; it is an abuseful* Forgery; *for some of those whose Names are to the Certificate, absolutely disowns it, and say, they set their Hands to none; it is very sad (said she) that Men should be so Bold in their Wickedness †.*

* In his Book, *Judgment Fixed, &c.*

† *A. D's Letter to Mr. Crisp, March 25. 1684.*

*I know it is common (says she) with some of them in their Books of Controversie, to put the Names of such Persons as they account their Vassals, both to Certificates and Books, sometimes without the Consent of the Parties whose Names are Inserted, and sometimes with their Consent, through slavish Fear of having their Trades obstructed, and thereby Ruined *.*

* See *A. D's* Printed Broadside, *i. e. The New Projecting Formalist Characterizd, &c.*

Which Impious Practice of theirs is confirmed in their shameful Forgery *in* R. S's *Book †, as at large in a Letter of his to me, printed in my* Modest Defence, *&c. p. 20. may be seen: And as to splitting Sentences, mincing and mangling, and thereby marring the Sence of their Opponents, no People so False, so Perfidious, and so Deceitful, that I know of.*

† *Righteous Judgment, &c.*

F. B.

A

COLLECTION

OF

Some Paſſages

(Touching thoſe call'd

QUAKERS) &c.

I Have long ſeen (ſaith *R. R.*) the Abomination that maketh Deſolate, ſtanding amongſt the *Quakers*: Wherefore hear the Word of the Lord, ye Rulers of *Sodom*, and People of *Gomorrah*, 'tis this Spirit that hath encompaſſed your *Jeruſalem* about, as with Armies, by which we know the Deſtruction thereof draweth nigh. Finally, 'tis that *Spirit* of Wickedneſs in the form of Righteouſneſs, that hath already torn

your *Crown* from off your *Head*, and discovered your Secret Parts; ſo that the Scab of Contention and Strife is ſeen, that will never leave nor ceaſe to Divide you, till the Name of *Quaker* become an Hiſs and a Scorn amongſt the Nations. *This Witneſs is true.*

And you that, for the vaſt number of your Tribes, have ſeemed to magnifie your ſelves in your increaſe of Children; Wo be to you that now give Suck, (and take ſo much pains to add to your Sect) for behold in one Day, loſs of Children and Widowhood ſhall come upon you. *This Witneſs is true.*

Of this I am moſt certain, that a Bitter, Lying, and Perſecuting, Proud *Spirit* inhabits your Tents; which Babyloniſh Garment hath long been ſeen to lye hid amongſt that *Tribe*, called the *Miniſtry*, the *Teachers* and *Leaders* of the *Quakers*; even ſuch Spiritual Wickedneſs, which if practiſed amongſt Presbyterians, Independents, or others, (whom ye diſown, and can ſee nothing in them that is good) they would abhor themſelves therein; which you, as with a Whore's Forehead, boldly maintain and defend. You are, in truth, thoſe that juſtifie your ſelves before Men, but God knoweth your Hearts; and the Day is at Hand, even at your very Door, which will Diſcover, Reveal, and Preach

as

as upon the Houſe-tops, many and great Abominations which yet lye hid amongſt you, that ſo you may be judged according to your Deeds. *This Witneſs is true*, as St. *Paul* ſaid, *Tit.* 1. 12, 13.

I am conſtrained (contrary to my Nature) to plead like a Man of Contention againſt this Proud, Phariſaical and Perverſe Generation; this *Leviathan and Crooked Serpent*, in whoſe Noſtrils (unleſs a Hook be put) would ſwallow not only the Rivers, but alſo the very Sea into himſelf, *viz.* Receive all (tho' never ſo unclean in Heart and Spirit, if outwardly they will but own him, receive his Mark * and walk in outward Obſervation and Shew conformable to them; who while they profeſs themſelves free from Sin, and being the only Children of GOD, are notwithſtanding found bitter Perſecutors of the Truth, and Enemies to the Unction the Anointed One, in whomſoever he doth appear; thereby rendring themſelves guilty of all the Innocent Blood which hath been ſpilt, from the Blood of Righteous *Abel*, even to this Day: All which *Blood* cryeth aloud for Vengeance upon the well-favoured Harlot (Myſtery *Babylon*) who in the Golden Cups, and goodly Shew of an outward Profeſſion, hath inwardly (with a bitter, ravening and devouring *Spirit*) made her ſelf Drunk with

* *Of* Thee, *and* Thou, *and the* Hat.

the Blood of the Saints and Martyrs of *Jesus*. *This Witness is true.*

I have observed, that those that forsake Father and Mother, (the Sect that nourish'd and brought them forth) to follow the Lord fully and Holy (as did *Caleb*, *Joshua*, and *Jesus*, &c.) not minding their own Reputations, or Fame, not loving their Lives to the Death; such, I say, have been accounted, as in all Ages, so by this Hypocritical, Proud, Self-righteous Generation, as the worst of Men; calling them *Ranters*, *Atheists*, *Blasphemers*, *Devils*, any thing, even all manner of Evil, so they may wound the Truth, and slay the Innocent Defenders thereof; whose harmless Souls I see lying under the Altar of Truth, sorely oppressed for their Testimony thereunto; and crying out, How long, Lord God, Holy and True, (will it be) e're thou dost Judge and Revenge our Blood? For whose Elect sake, the God of my Salvation will suddenly arise, and behold Enmity, Lies, and Falshood, *&c.* (even all that Spirit of Wickedness) will surely fly, hide it self, and sink again into the bottomless Pit from whence it came.

They care not whom they slander, or what Lies they tell, so they may Advance, Strengthen, and increase their Party and Sect. By all which it evidently appears, that

that the Spirit of Deceit and Falſhood is crept in, and doth inhabit amongſt this People.

You are now like that Evil Spirit caſt out, running to and fro, walking in the dry places of your Elders Traditions, thoſe you call good Old Friends; ſeeking reſt, but never ſhall find any, ſo long as *Balack* and *Balaam*, that bitter Spirit, leads to Curſe whom God will ſurely Bleſs, and bring over you; for ye muſt fall, and (with *Haman*, *Saul*, and *Herod*) be inſnared and taken even in the ſame Pit of cruel Deceit, which you have digged for your Innocent Brethren; and herein (for ſome time) will the Faith and Patience of the Saints be exerciſed.

Thus am I clear from the Blood of all Men, in that I have not ceaſed, both by Words and Writing, to forewarn of the coming of this Antichriſt among the *Quakers*, who for more than Ten Years laſt paſt, have been that poor Aſs, ſpeaking as with Man's Voice, reproving and withſtanding the Madneſs of this Lying, Wrathful, Bitter, Perſecuting Spirit, knowing right well when it entred, and You thereby came to reject the Lord, that he ſhould not Reign over You by his Spirit of Light and Love; but rather choſe to your ſelves a King for to Judge and Rule You, who was not the Unction nor the Anointed of the Lord; nor yet the Olive, Fig, nor

Vine, that could heal, rejoice, or bind you up; but the Bramble, and King of the bottomless Pit, that shall so Rend, Tear and Devour you, till not one Stone shall be left upon another, which thing tell G. F. that Fox, your King.

By what is written, you may see how this high and *Luciferian* People the *Quakers*, who for their Shew and Numbers have been as the Stars of Heaven, and who for their Pride and Enmity are to be cast down, *whose fall is the Riches of the World.* So that the first in Profession, are now become the last in Possession of the Kingdom, which standeth, not in Words, nor yet in Outward Appearances, but in Humility, and Love unfeigned, yea, in Righteousness, Peace, and Joy, *&c.*

The foregoing Passages are taken out of Robert Riche's *Letters which were Printed* 1669, *and Reprinted* 167$\frac{4}{5}$: *He was a Merchant, and was one of the Eminentest and Ancientest* Quaker *that Lived in* London.

I know (says R. R.) G. F. is raised up of God for this very end, to Try, Refine, and Purifie many, as *Pharaoh* was, and tho' many fall in the Tryal under his Power, yet many will be delivered into the Glorious Liberty of the Sons of God.

I likewise see, that daily more and more will fall off from that Body, and that some

ſome that ſeparate from them, will with *Daniel* ſtand in their Lot, and follow the Lord in the Spirit of the Lamb more fully than they have done. P. 19.

These two last Paragraphs was Printed in 1680.

II. HOW low and humble were they (*i. e. Quakers*) in their Spirits (in the beginning)? How few were they in Words? Their *Yea*, was *Yea*, and their *Nay*, *Nay*. Ah! let me take up a Lamentation! How are the Mighty fallen? How have the Stars ceaſed to give their Light? How are the Poor diſtreſſed, and the Young Ones bruiſed, by the high Mountains and lofty Cedars, whoſe Habitations were once in Heaven, but now upon the high Places of the Earth, to impoſe upon the Conſcience, and to eſtabliſh an Arbitrary Power by a Law: Theſe are the *Armed Beaſts*, and the many *Antichriſts*, which break the Unity in Spirit, and the Bond of Peace. P. 10.

The *Foxonian* Unity is to yield Subjection to the Order of the *Body* (ſo called) though no manifeſtation within. And this *Unity* they glory in, by this is their Kingdom upheld, from this they are able to boaſt, *Who is able to make War with us? Who can ſtand before us? Do not all fall that are riſen up againſt us?* Are not theſe the high-ſwelling words of Proud *Babel*, whoſe tow'ring Thoughts muſt be abaſed? Whoſe practice hath been to

cruſh

cruſh the tender Ones in their Bodies, Souls and Spirits. This Language hath mine Ears heard, this Practice hath mine Eyes ſeen, to the grief and wounding of my Soul. P. 11, 12, &c. *This Witneſs is true.*

This Spirit of Antichriſt in G. *Fox*, &c. would wreſt from me what I am not willing to part withal, to wit, my Conſcience, under no leſs Penalty than Excommunication, *&c.* P. 16. *This Witneſs is true.*

Theſe ill Miniſters (i. e. G. *Fox*, &c.) conjoin together to ſubvert our Laws and Liberties given by the Great *Jehovah*---- And aſſuredly, though they are lifted up as it were into Heaven, in their Proud Imaginations, the Righteous God will Blaſt all their *Exalted Expectations*, and they ſhall Die and Periſh in the General Diſſolution, becauſe they have not regarded the Fatherleſs, nor pitied the poor in Spirit, nor compaſſionated the tender Conſcience which feared to Sin againſt the Lord, but Cruſhed, Spoiled, and Oppreſſed (without Bowels of Mercy) thoſe that had little ſtrength to help themſelves; invaded their Rights, violated their Liberties, and endeavoured to take the Meat from the Children, and give it unto Dogs. P. 26. *This Witneſs is true.*

And although they daily exerciſe the Oppreſſions before-mentioned, yet by their

their deceitful Flatteries they make People believe that they are a *Harmleſs, Innocent, and Peaceable People, ſuffering and bearing wrong, but not doing any:* Or if any Perſons write or ſpeak their Grief, that the Publick take notice of, they will repreſent them under ſuch terms as may render them odious; and the more effectually to weaken their Teſtimonies, they will fix upon them ſcurrilous and contemptible Appellations, as *Scotch-men, Welch-men, Tinker, Taylor, &c.* ſome of them utterly untrue; and to prevent an Inquiſition into the Truth of the matter, they would make People believe that they are *Envious, Malicious, and Diſcompoſed Spirits, Bad, Dirty, Factious, and Ranting Spirits, who are gone from Truth, and are out of Truth. This Witneſs is true.*

Such is the Portion of thoſe that appear in the leaſt againſt their Imperious, Tyrannical, and Laſcivious Actions; and whatever Man detected the Fallacies and deſtructive Cheats of Imperious and Diſdainful Men, but was thus reproached? Muſt it be Juſtice in them to complain of their Oppreſſions, and Envy, and Malice, *&c.* in us to complain of ours? Their Years are but few, yet verily they have been exceeding expert in learning of the *Papiſts* Subtilties, P. 36, 37. *This Witneſs is true.*

It

It appears plainly unto the Juſt and Righteous Man, that G. *Fox*, and the reſt of his *Counſel*, have endeavoured to ſubvert the Royal Law of Liberty, and to introduce an *Arbitrary* and *Tyrannical Government* over the Conſciences of the Flock of God.

Theſe are the *Ravening Wolves* which Prey upon the little Ones in a Lordly Spirit. This is that envenomed Spirit which hath tainted their Judgments, poyſoned their Hearts, and blinded their Eyes. P. 38.

And I affirm the Lord did not raiſe them up to bring us off from the Barren Mountains, to feed upon them who are now become a Deſart; nor from under our Oppreſſors, to turn Oppreſſors themſelves. Let them remember the Army, it is their Figure*; And if the Lord's Anger waxed hot againſt them for their unfaithfulneſs, what will be the Portion of theſe who have ſo deeply Apoſtatized from clearer Manifeſtations. P. 41.

Dear Friend, It hath pleaſed the Lord to raiſe thee up, to bear a Teſtimony againſt an Adulterous, Tyrannical, and an Hypocritical Generation. P. 44.

W. Mucklowe, (*an Eminent and Ingenious* Quaker) *in a large Letter* (*with abundance more to the ſame effect*) *Printed* 1673. *Intituled*, The Spirit of the Hat, &c. *and is Reprinted this Year* 1700. *Titled*, A Bemoaning Letter, &c.

III. THE

III. THE Day is come, that as they have laid open the Deceit, Wickedneſs and Hypocriſie of other Profeſſors that went before them, ſo muſt their Deceit, Wickedneſs and Hypocriſie be alſo laid open; for the Lord whom I ſerve is no reſpecter of Perſons. *This Witneſs is true.*

Printed 1671. *in a Letter to* G.F. *by* J. P.

IV. YOur Day into Darkneſs is turn'd, the Sun is gone down over you: You have had a large Day and Power given you to have done the Will of God, but you have abuſed the Power, and ſlighted your Day, and have refuſed to do the Lord's Work, and have ſought your ſelves, and not the Lord; Therefore in Juſtice and Righteouſneſs is the Day wherein you might have wrought for God taken from you, and the thick Dark Night of Confuſion is come upon you, wherein you are groping, and ſtumbling, and cannot Work: The *Decree* is gone out and ſealed againſt you, and it cannot be recalled; you are not the Men (as ye ſtand) in whom God will appear to work deliverance for his People; (and yet deliverance ſhall come) but as for you, ye have rejected the Counſel of the Lord, and grieved his Spirit; and he hath long born you; yea, you are departed from the Lord, and his preſence is departed from you: Indeed he hath Hewed with you, (and if you had been faithful to the end, he would have

have honoured and prospered you, and have been your sufficient reward) ye were his *Ax*, but ye have boasted your selves against him; therefore as you have Hewed and Broken others, even so must you be Hewed and Broken.

This was Printed 1673. *and Reprinted* 1674, 1692, *and* 1696. *directed for the Preachers and Leaders of the People called* Quakers. *By* J. P.

V. WHat will you do? You Scribes, Pharisees, Hypocrites; you that have been long making clean the outside of the *Cup* and *Platter*, but inwardly are as *Ravening Wolves*; your Fruits will make you manifest: You Hypocrites, your Name will be a stink among the Heathen, for the Lord will find you out, whose Glory he will not give to any other, nor his Honour to any of your Graven Images; my Soul loaths all your false Covers, I cannot but declare against all your false Ways.

M. D. *an Ancient Quaker, and is Printed in a Letter to* G. F. 1682.

VI. I Being ingaged as well as some others to manifest and lay open deceitful Workers and Hypocrites, I am farther to appear to manifest thee to be one of the greatest Hypocrites and Deceivers in this Nation; and until thou own thy Condemnation, and leave off Deceiving the People,

People, aſſuredly the Sword that's now drawn is not to be, nor muſt not be ſheath'd, till thou, and ſuch Deceivers as thou art, be brought down. *This Witneſs is true.*

In a large Letter to G. F. *by* J. P. 167⅞. *and Printed* 1682, 1691, *and* 1696.

VII. THE Day is come, and now is, that the hidden things of *Eſau*'s Nature are to be, and muſt be brought to Light.

See Quakers Unmask'd, *&c. Title Page, writ to* G. Fox, G. Whitehead, *&c.* 1677. *and Printed* 1682, *and* 1691.

VIII. AND let G. *Fox*, and thoſe that uphold him, remember that it was *Jeroboam* the Son of *Nebat* that cauſed *Iſrael* to Sin; and as his Name was Branded to Poſterity, ſo ſhall theirs be. *This Witneſs is true.*

Printed 1678. *in the Book*, A Senſible Cry, *&c.* p. 6. A. M.

IX. BEhold, you Great *Goliahs!* your ſtrength is in an Arm of Fleſh, but mine is only in the Living God; before whom all your deceitful covers are manifeſt, which will ſtand you in little ſtead in the Day of Diſtreſs that is coming upon you: For he will certainly plead with you for all your Abominations: You are full of Deſigns to keep up your Eſteem among the People,

People, but the Lord, (by whose Power I am raised up against you) will bring you low, and utter disgrace will come upon you, because you have not sought his Glory so much as your own.

Quakers unmasked, &c. *Preface By* J. P. *Printed* 1682, *and* 1691.

X. A Day of Trouble, Anguish, and Disappointment, is come and coming upon You, which you can neither escape, nor prevent: You must reap the fruit of your own doings; for as you have sowed the Wind, you must expect to reap the Whirlwind, wherein is nothing but *Confusion*, *Darkness*, *Blackness* and *Tempest*: And this is the Portion of all the Builders of *Babel*, or *Babylonish* Builders. And tho' you may think that you have built the highest and fairest Structure of any, yet know, and that for a truth, that not one Stone thereof shall be left upon another; and all your *Buildings*, your *Inventions*, your *Imaginations*, and Conceivings about your *Forms*, your Proud *Self-conceited Modes*, your *Impositions*, your *Prescriptions*, *Laws*, and *Comely Orders* (as you in your fallen Wisdom call them) must all be thrown down, laid waste, and become as a By-word or Proverb of Reproach to the very Heathen, and not only to them, but also to those whom you have defamed and stigmatized with the blackest of Names; and for no other cause, but only for their Faithfulness in Discharging a good Conscience towards their God, towards You, and towards all Men. These are faithful and true Sayings, if thou canst receive them thou mayest.

Printed 1680, *in a Letter to* G. F. *by* J. P. *a Person well known, and of an unspotted Reputation.*

Behold that which you *have Built must be Broken down, and that which* you *have Planted must be Plucked up.* This Witness is true.

It may be they will present their Supplications before the Lord, and will turn every one from his Evil Way: For great is the Anger and the Fury that the Lord hath pronounced against this People.

THE END.

Advertiſement.

IF any Perſon be deſirous to have this Book and my former Books, Bound, either them in *Quarto*, or them in *Octavo*, or Single, Stitcht; they may be furniſhed with all (except them of thoſe Impreſſions wholly Sold off) at Mr. *Faneway*'s a Bookbinder in St. *Paul*'s Churchyard, next Door to *Child*'s Coffee-houſe, *London*. And,

Likewiſe, if any Abler Men (for of ſuch there is very great need) be diſpoſed farther to unmask the Leaders of this Hereſie; this is to give notice, that in the Library of *Chriſt-Church* Colledge in *Oxford*, there is, by a Worthy Gentleman, a Divine of the Church of *England*, Bought of me, and Given by him for the Service of the Church, of Quakers Books, wrote by the moſt Approved Authors of that Sect, which I think are thus Chained up, (from doing any more hurt), Firſt, *G. Fox*'s *Journal*, next to it *Muggleton*'s *Journal* or Works, (containing more than 1000 Pages *Quarto*); and I think the beſt Quaker of the two; next to that *G. Fox*'s *Great Myſtery*, &c. *Fol.* with near Twenty more of his Books; next the Works of *Edw. Burroughs*, *Francis Howgill*, *Will. Smith*, *Sam. Fiſher*; all in great *Folio*'s;

next the Works of *Joſ. Coale*, *Steph. Smith*, *R. Hubberthorn*, *Will. Bayly*, *Iſ. Pennington*, *G. Fox*, Junior, in *Quarto*; next divers Books wrote by *James Naylor*, *Will. Penn*, *Chriſt. Atkinſon*, *G. Whitehead*, *Sol. Eccles*, *Tho. Lawſon*, *Chriſt. Taylor*, *R. Farnſworth*, *Geo. Biſhop*, and divers others; in all near the Number of Four Hundred, bearing diſtinct Titles, which may furniſh any Perſon ſufficiently with Matter of Fact.

A Catalogue of Books Wrote by Fran. Bugg.

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30 A Juſt Rebuke to the Quakers Inſolent Behaviour in their Two Books, *i. e.* A Juſt Cenſure, *&c.* the other, A Sober Reply, *&c.* preſented to the Parl. 1700.

Beſides Three Books I Wrote part of.

31 *W. Rogers* his Seventh Part of the Chriſtian Quaker diſtinguiſhed, *&c.* about 1682.

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FINIS.

I magnifie mine Office, If by any means I may provoke to Emulation them which are my Flesh, and might saue some of them.

Rom. XI: 13: 14:

F. H. van Hove Sculp.

THE
Pilgrim's Progress,
FROM
Quakerism *to* Christianity:

CONTAINING,

A farther Discovery of the Dangerous Growth of *Quakerism*, not only in Points of *Doctrine*, but also in their *Politicks*; respecting their Government within the Government, and opposite to it; together with their *Fund* or *Common Bank* to support the same: With a *Remedy* proposed for this *Malady*; and,

The Cure of Quakerism.

To which is added an

APPENDIX,

DISCOVERING

A most Damnable *PLOT*, [illegible] and carrying on by NEW-*ROME*, by [illegible] Confederacy, against the *Reformed Religion* [illegible] thereof; to will appear from [illegible] *Silent Meeting*, their Monthly, [illegible] Day, Six-Week, and Yearly *Meeting*; [illegible] particularly herein Treated on.

The Second Edition, Corrected [illegible]

By a Servant of the Church, *F*[illegible]

[illegible] have I run through a [illegible] I leaped over a wall. 2 Sam. [illegible]

LONDON: Printed by *R. Vanderpool*, [illegible] and sold by *J. Robinson*, at the [illegible] Church-yard, and *Ch. Brome*, [illegible] *Street*. 1700.

Besides all this, here is more to be said, as the Quakers were raised contrary to all Men, as they confess themselves, so have they dealt by others, as never any before themselves ever did: And therefore give me leave to fill the same Cup to them again, which they so plentifully have filled to others; yea, good Measure, pressed down and shaken together, and running over: For G. Fox, their great Apostle, and High Priest of their Profession, who was but a Journeyman Shoemaker, having heard some Body say, That *Tu* was Latin for *Thou*, the Second Person of the Singular Number; and *Vos* was Latin for *Ye*, the Second Person of the Plural Number; nothing would serve his Ambitious Brain, but he must make for the two *English* Universities, the Magistrates, Judges, Gentry, and Clergy of the Land, a BATTLEDOOR, to teach them the same, and that in Thirty Languages, of which he was not Master of one: And the present Quakers, in order to magnifie their Great Apostle Fox, have printed him the Author of the said BATTLEDOOR, (*See the Third Index of* Fox's *Journal*) which is as great a Cheat put upon the present Quakers, as *Fox* put upon us in the Beginning, who made us believe he had 24 Languages given him by Divine Inspiration in one Night, as my self and others (still living) did believe; for in the Introduction he said, 'All Languages are to me 'no more than Dust, who was before Lan-

Luke 6. 38.

'guages

ages were, and am come before Lan-
ages were, and am redeem'd out of Lan-
ages into the Power, *&c.* For tho' *Fox*
not the Author, yet his Name is fet to
e or ten times, in order to confirm the
; for *John Stubbs* and *Benjamin Fur-*
had the chief Hand in it. *See the Gen.*
of the Quakers, &c. p. 165. But in
early Days the Government of the Fund,
Common Bank, was wholly at the Difpofe
Fox, who, like *Simon Magus*, having a
e to be eſteem'd ſome Great Man in
rning, he hired ſome *Jews* to his Affi-
, as I have been credibly informed by
which heard the *Jews* ſay the ſame;
and ſince have printed it in theſe
ds; *Envy and Folly detected, by way*
ply to Robert Bridgman, *&c. p.* 8.
for our own parts, went to the
, and ſpake with the *Jew* that re-
ived Eighty Pounds in Mill'd Money †,
by *Gerrard Roberts*, beſides the Do-
Bottles of Wine, given by *M. P.* (Wi-
w to Judge *Fell*, who afterwards Mar-
'd *Fox*) as he did affirm, for doing the
chief part of the BATTLEDOOR: And
what a Cheat was this to the Ignorant, to
make them believe, as if it had been re-
vealed to *G. Fox, &c.* And when *R. Bridg-*
man, to cover *Fox*, ſaid, He *(George Fox)*
had ſome Knowledge in *Hebrew*; my Au-
thor goes on, *p.* 20. *viz.* Some Body paid
enough for his Underſtanding in the *He-*

† O this *Dagon* of the Quakers! as *Anne Docwra* calls it: What will not Money do?

'*brew:* Witness his 80 *l.* and Dozen
'Bottles of Wine, *&c.* Oh monstrous!
'Oh horrible Cheat!

Now followeth the Form and Figure of a Penny Horn-Book for Children to learn their *A, B, C,* as placed in that Book, intituled, *A BATTLEDOOR for Teachers and Professors, to learn Singular and Plural,* &c. as set at the beginning of most of the Languages in that Book, with a like Inscription, Signed on the Handle of the Horn-Book, as in this, *Geo. Fox,* which could have no other Tendency, but to discover his great Presumption, to pretend to be Learned in Thirty Languages, who was ignorant of his Mother-Tongue; neither did this Artifice only discover his Presumption, in pretending to be what he was not, *i. e.* a Learned Person; but it shewed also his Pride and Contempt thereby designed, and Domineering over both Gentry and Clergy, as if they understood not the English of *Tu* and *Vos,* set in the said BATTLEDOOR, and with this Inscription.

A BATTLEDOOR FOR Teachers and Professors, TO

Learn *Singular* and *Plural*; *Thou* to One, *You* to Many; *Tu* Thou, *singular*; *Vos* You, *plural*.

That now, why the Teachers of the World, Scholars and School-Masters, teach People and Children, which will not have People nor Children to speak *Thou* to One, and *You* to Many, is not Sense, nor good *Latin*, nor good *English*, nor good *Hebrew*: To you that stumble at the Word *Thou*, to a particular, because we do not say *You*, this is sent, &c.

GEO. FOX.

The next thing I have to present the World with, is an Abstract of an Epistle of G. Fox's sent to be read in Churches: *London*, Printed for *Math. Simmons*, 1657. Thus did the Pride, Arrogance, and Presumption of this People appear; which, as they confess, shewed, that they were raised contrary to all Men. As their Practice in a Hundred Things was contrary to all Men, so am I made willing to deal with them, as I would by no other Men. And since they have ordered a Liturgy for the Churches giving forth an Epistle for them to read, why may not I form a few Words out of their own Books, and so far as I can, make *G. Whitehead* to hold them forth? And since the Quakers would make the Churches read their Nonsence, why may not I draw some natural Inferences from the Quakers Doctrine, since my End is nothing else but to display their Errours, and make them appear in their Native Complexion, which by their Teachers are most masked and obscured? If any say, That by drawing a Scheme of their Meeting, and forming a Sermon for them to preach, is to do such a thing as no Man ever did: Let them remember again, That no Man ever yet had the Impudence to write a BATTLE-DOOR for the Learned Gentry and Clergy of a Protestant and Learned Nation, as *England* is; nor to form a Liturgy to be read in Churches, and especially, by a poor Journeyman Shoemaker, and an almost illiterate Man,

that could neither write Sense, nor *English*, and this may probably ballance Wonder, especially considering, that it more than 20 Years since I wrote first against them; and from first to last could never prevail with them to retract one Errour, or to condemn one of their Books, in which their vile and gross Errours are taught. An Abstract of their said Epistle to be read in Churches, is as followeth, *viz.*

To all the People who meet in Steeple-Houses in England, *and elsewhere.*

—So all you that have the Letter in England, *— therefore to you all this is sent a Message from the Lord Jesus Christ in* England, *or elsewhere*, into all the Steeple-houses, to be read; *for God is a Spirit; and they that Worship Him, must Worship Him in Spirit, and in Truth; and such were drove out of the Synagogues, drove out of the Idol's Temple, and drove together; and so an Epistle was written to them; and God is the same; He is a Spirit, and His Spirit is drawing from all Steeple-houses: — And these are them that witness,* Oxford *and* Cambridge, *the two Mothers of Divinity, which the Lord's Hand is against, and His Hand is drawn against; — they are in their* Witchcraft *and* Whoredom; *— this is the Sage of unclean Birds, the professed Ministers; — And therefore all* People *that are* here,

here, *Christ is not in the* Letter, *nor the* [illegible] *is not in the* Letter, *nor the Word* [illegible] *the* Letter, *this mediate Stuff hath* [illegible] *long in the* Cage * *of* unclean Birds, [illegible] *bylon*: — *And the* Serpent *and* Dragon [illegible] *hath deceived the Nation*, — *you get the* [illegible] *ter for the* Light, *a* Steeple-house *for a* Church, Matthew, Mark, Luke *and* John, *for* Gospel †: *The mighty Day of the Lord coming, and is to be cried* in all *the Steeple Houses in* England, to be read, *and* cried, *and it is that which you call your* Church, *the High Places of* Idolatry; *it takes your* Life, *to cry against your Church, take away your* High Place *of* Idolatry *there*; — *and* this *is to* go abroad *in* all [illegible] ple-houses *in the* Nation, *and their* [illegible] Places, *and* thro' the World, *that they come to God from them.* G. F.

* Fox's Journal, p. 227.

† This is their Ancient Testimony. See *News coming up*, &c. and his *Several Papers spread*, &c. All harp on this string, that *Matthew, Mark, Luke* and *John*, are so far from being the Gospel, that they are Dust and Serpents Food.

Now, Reader, I will challenge a Pa[illegible] to the Impudence of the *Quakers*. Am[illegible] all the Hereticks that ever rose up since [illegible] Days of Christ, in *England*, *Scotland*, [illegible] *land*, *Holland*, or any Protestant Na[illegible] under the whole Heavens, to find me a [illegible] unlearned, a poor Mechanick, to put [illegible] a Book, intituled, *A BATTLEDOOR* [illegible] all Teachers, Scholars and School-Ma[illegible] to learn them the *English* of *Tu* and *[illegible]* with the Form and Figure of a Child's [illegible] Horn-book, thereby to render them Ridic[illegible] and Contemptible in the Eyes of the [illegible]

with such horrid Cheats attending all Circumstances, *i. e.* to pretend to Divine Inspiration, That he (Fox) was before all Languages, and consequently before the Building of *Babel*, where the Languages were Confounded, and that he was, whilst living, come to the end of Languages, which remain now to be dead and gone. No, no, *G. Fox* was the Author; it was *John Stubbs* and *Ben. Furley* only did the Learned Part, yet set their Names only to the Title Page; but *G. Fox's* Name is set to the *Latin* BATTLEDOOR, the *Italian* BATTLEDOOR, the *Greek* BATTLEDOOR, the *Hebrew* BATTLEDOOR, the *Chaldee* BATTLEDOOR, the *Syriack* BATTLEDOOR; (besides, in Three or Four Places more) and yet totally ignorant in all those Languages, as the *Jews* * for Money out of the Common-Bank did for him. O horrid! O Impudent! Next, I make the like Challenge to parallel the Quakers Impudence, not to go into Churches to disturb the Ministers, according to their Ancient Testimony, which they cannot deny, since 'tis Recorded plentifully in their Second *Moses*, their great Exemplar's Journal, but I mean, to find an Epistle to be read in the Churches, during them at their Will and Pleasure, Steeple-Houses, High Places of Idolatry, where the Christians exercise their Witchcraft and Heathenism; yea, a Cage of unclean Birds, Serpents and Dragons, that take the Letter,

* For what *Ben. Furley* and *John Stubbs* could not do.

i. e.

i. e. the Scripture for the Light, and [illegible] *Matthew, Mark, Luke* and *John* for the [illegible] Oh horrible! What Impudence is [illegible] What *Luciferian* Pride is here, for a [illegible] senter, nay, worse, for an Impostor thus [illegible] pose his Imposture upon a Christian Na[illegible] Which being compared with what [illegible] other Books I have observed out of the [illegible] kers Writings, as that the Bishops and [illegible] gy are Witches, Devils, Conjurers, [illegible] *mites*, Bloodhounds, Antichrists, the [illegible] *Symons* of the Age, Jesuits, *&c.* yea, [illegible] sters, and what not; and then let *G. W.* [illegible] *head* tell me first, What he thinks of [illegible] Quakers Meekness and Humility; and [illegible] Whether this Epistle, BATTLEDOOR, [illegible] great part of their Writings be not Sedit[illegible] in the nature of them; and such intole[illegible] Scandals, as had they not had more Pa[illegible] than the Quakers, notwithstanding the [illegible] Noise they make of Patience, Humility [illegible] Meekness, *&c.* they would never have [illegible] der such Public Scandals: And therefore [illegible] in the next Chapter I come to touch [illegible] tender Part, as *Erasmus* once said to a [illegible] I shall see how patient they'll be, when [illegible] are paid in their own Coin; nay, I hope [illegible] better, at least to a better Purpose.

CHAP.

CHAP. XIII.

Quakers Convocation: George Whitehead's Sermon, explaining their Ancient Testimony.

Reader,

Think not the following Sermon a Romance, or Fiction; for the Design of good, and intended for their Conviction: the Books in the Margin, and you'll find it fully proved to be the Sum and Marrow of their Ancient Testimony; which, by Contempt of the Scriptures, shews their Unchristian Principles, and how their Doctrine carries all Iniquity in the Womb of it, opens the Flood-gates to all *Atheism*, *Deism*, *Socinianism*, *Arianism*, and all other Errours: And therefore in hopes that following Illustration of their Principles, may be of use to their Hearers, I proceed in this unusual Method. But with my Lord Bishop of *Lincoln*, in his *Advice to his Clergy*, *Second Edit. p.* 25. I will say, '*Not all this can be expected from the Leaders of that Party; they have Ends to serve in the Delusion of that deluded People, that will engage them, notwithstanding Confutation and Conviction too.*

A Ser-

A SERMON for George W... head to hold forth at their C... tion, or Yearly Meeting.

Friends,

I Beg your Attention to what shall be ... ken this Day, upon this Solemn O... on, being met to inspect the Affairs of ... Society throughout the VVorld; The ... Subject upon which I shall treat is our ... cient Testimony, as you will find it ... in our Gospel, *viz. God is the same, ... is the same, his People the same, and ... Principles the same: For our Princi... now no other than what they were ... were first a People;* The Quaker ... p. 7. *so we cannot but recommend ... thanholding up the Holy Testimony ... which had made us to be a People,* ... Christ continued, p. 6. *and that in ... Parts of it; for Truth is one, and ... not,* &c. Their Yearly Epistle, Pri...

Beloved, in the opening the VVo... Text I am to tell you,

First, That as God is the same, ... People the same, and according to our ... ent Testimony, as unchangeable.

Secondly, That our Principles are ... other than they were in the Beg... in all the parts of our Ancient Te...

relating to Monarchy, Magistracy,
onal Ministry, and all Points of Do-
News coming up, p. 18, 19, 20.
having opened the Words of my
I shall now let you know the Doctri-
es I intend to discourse of, and then
d:

ST, The Scriptures, which the Chri-
profess to be their Rule, shewing
great Mistake therein, and the Uncer-
thereof.

ONDLY, The Authority, Certainty,
allibility of our Friend's Books and
, and both Affirmatively.

RDLY and *Lastly*, I shall apply the
way of Use, and for your Consolati-
Negatively; and these in their Order.

then, As to the Christian's Mistake
the Scriptures, look into the Epistle
of our Great Apostle *Geo. Fox*, viz.
*wherefore all People that are here, Christ
in the Letter, nor the Life is not an
ster, nor the Word is not in the Let-
This mediate Stuff has reigned long in
of unclean Birds; you get the Letter
Light, a Steeple-House for the Church,
w, Mark, Luke and John, for the
&c.* To all the People who meet in
Houses, &c. p. 4, 5. Printed 1657. Thus,
you see what great Mistakes are
to this People of *England*, who by
the Doctrine of their blind Guides,
have

have taken *Matthew*, *Mark*, *Luke* and *John*, for the Gospel; that is, Glad-Tidings. No, no, 'tis Beastly VVare, yea, Dust and Serpents Meat; and this I can prove by Two Books, wrote by our Apostle Geo. Fox, the one stiled, *News coming up*, &c. p. 14. the other, *Several Papers given forth for the spreading of Truth*, &c. p. 3, 4, 44, 45, viz. *So Dust is the Serpents Meat; and Original is but Dust, which is Death; these Serpents feed upon Dust; and their Gospel is Dust*, Matthew, Mark, Luke *and John, which is the Letter*, &c. Thus, Friends, have I shewed you the great Ignorance of the VVorld's Teachers, who first take *Matthew*, *Mark*, *Luke* and *John*, for the Gospel; and now see what they have got for their Rule: VVho would think they should hear such a Teacher, as hold a Bible in his Hand, and tell People it's the VVord of God, and bid them hear it, and obey the Doctrine of it at their Peril; for it's the Law (say they) by which you shall be judged another Day: VVhen, alas! my dearly Beloved, as I have more than once in Print affirmed, saying, *That which is spoken from the Spirit of Truth in any (meaning our selves) is of as great Authority as the Scriptures, or Chapters are, and greater*, &c. And I still affirm the same, and do tell you, that it is according to our Ancient Testimony; and you know, we cannot change, nor alter, being as unchangeable as our *Light* [illegible]

W. Truth defending the Quakers, &c. Printed 1657. *A Ser. Apology, p.* 49. ...ver, the Scriptures are so uncertain, ...tis questionable who was the first Pen... thereof, whether *Moses* or *Hermes*, either or neither: How then can any depend upon them, as a Rule to walk ... Thus you see how the Christians are ...ken; for have not I my self told you, ...ll as my dear Brother *Christopher At...*, *That Friends do not call* Matthew, ... Luke *and* John, *the Gospel and New ...ment, as the Ignorant Priests do?* Da... Enemies discover'd, *&c. p.* 7. And is ... written in the Gospel of my said Bro... *Christ. Atkinson, That for any to say Christ is God and Man in one Person, Lie?* The Sword of the Lord drawn, *p.* 5. What Ground then hath any Bo... hold a Trinity of Persons? Nay, my ...her *Penn* and I have jointly said in our ...gy, Dedicated to the King's Lieute... General of *Ireland*, That we deny the ... of three distinct Persons in the God... whereby we do positively deny the ... called the Apostle's, *Athanasian* ... *Nicene* Creed. *A Ser. Apol. p.* 20. If ... Object, Why we refuse to acknowledge ... in Words, not altogether of, tho' a... ...ing with the Scriptures, seeing we our ...se many Words not Scriptural; as ... of calling the Scriptures *Death, Dust, ...y Ware, Serpents Meat*, &c. those of

our calling the Clergy *Monsters*, *Bloody*, *Grinning Dogs*, *Sodomites*, *Witches*, *Devils*, &c. those of calling Christ *A Garment*, *A Vessel*? The Sandy Foundation shaken, p. 64 to 65. I Answer, The reason why we call them so, and Translate the Words of Christ, *John* 5. 22, 27. from the Son of Man, to the *Light within us**, Is, because we believe there is no other Son of Man than the *Light within us*, which was in the *Jews*, *Gentiles*, &c. before his Incarnation, according to my Gospel, and the Gospel of my Brother *Jeffrey Ballock*, where we say, *Therefore the Man Christ Jesus was before He came in the Body, or Flesh.* Judgment fixed, &c. p. 335, 336. For to be plain with you, according to our Ancient Testimony, we own no other Trinity, nor God, than is within us; for the Light is God, the Light is the Son of Man, the Light is the Holy Ghost; and we having obtained the Repute to be a well-meaning People; and tell the Priests, in Answer to their Demand, *Do you own the Trinity? Do you own the Sacraments? &c.* We tell them, we deny their Unscriptural Terms: Where is the Words *Trinity* and *Sacrament* in the Scriptures? Tho' we are not such Fools, but we know the Word *Trinity* came from the Latin Word *Trinitas*, and *Sacrament* from *Sacra* or *Sacramentum*, a Holy Institution or Sacrament; yet to hide our selves from the Dint of their Arguments, we tell them, They are not Scripture Terms; Nay,

* The Quakers Reason for denying the Blessed Trinity.

even

...en this Sessions of Parliament, when the ...use of Commons were preparing a Bill ...inst such as denied the Trinity, we soon ...ceived what might follow, and we gave ...a Paper, intituled, *Some Considerations ...the Bill, for the more effectual Suppres-...of Blasphemy and Prophaneness*, Humbly ...d, saying, *Whereas the Bill enacts, That ...any Person or Persons*, &c. *shall deny any ...the Persons in the Holy Trinity to be God, ...make it punishable by the same Bill, were ...not more safe and plain, to put it in ...Scripture-Terms, as instead of*, Deny any ...of the Persons to be God, *to insert*, If ...one shall deny any of the Three that ...Record in Heaven, the Father, the Word, or the Holy Ghost to be God, 1 *Joh.* 5. 7. Now if we can keep the Parliament ...these Words, we shall hide our selves, and ...ain our Ancient Testimony unshaken.

Again, If any of you should yet Object, ...t notwithstanding we (according to our ...ncient Testimony) call the Scriptures *Death, Dust, Beastly Ware, Serpents Meat*, &c. *News coming up out of the North*, &c. *p.* 14. *A Brief Discovery of a three-fold State*, &c. *p.* 9. and say, *That whoever Preach out of them are Conjurers*, &c. *Saul's* Errand to *Damascus*, &c. *p.* 7. Yet notwithstanding all this, we profess, *to prefer the Holy Scriptures above all other Books extant in the World*, The Counterfeit Convert, &c. *p.* 26, 27. To this I Answer, That you must ob-

ſerve the Context, as well as the Text, and then you ſhall ſee we do not interfere: for in the ſame Book, *p.* 72. *viz. I may ſee Cauſe otherwiſe to word the Matter, and yet our Intentions be the ſame.*

Beſides, Beloved, I would have none miſtake me; for tho' I am the Man that did ſay, we prefer the Scriptures above all other Books extant in the World, which in one Senſe is true, yet not in another; *The Caſe, Conv.* &c. *p.* 26. *Firſt*, I hope you do not underſtand it of its Intrinſick Value, of its Real Authority, ſo as to be a Rule of Faith and Practice; and that the Commands therein are Obligatory upon *Us*; if you do, you are greatly miſtaken, and that for theſe Reaſons following: And,

Firſt, *That which is ſpoken from the Spirit of Truth in any, is of as great Authority as the Scriptures or Chapters are, and great Truth* defending the Quakers, &c. *p.* 7.

Secondly, *That is no Command from God to me, what he commands to another: Neither did any of the Saints which we read of in Scriptures, act by the Command which was to another, not having the Command to themſelves*, &c. Burrough's Works, *p.* 47.

Thirdly, *No Command in the Scriptures is any further obliging upon any Man, than as he finds a Conviction upon his Conſcience, otherwiſe Man ſhould be engaged without, if not againſt Conviction, a thing unreaſonable*

a Man. Quakerism a New Nick-name, &c. *p.* 71.

Fourthly, To this triple treble Cord, which I think is not easily broken, let me add our constant Practice ever since we have been a People, and it will not only confirm these Proofs, but shew our Sincerity to our Ancient Testimony; I say, as a Proof that we do not prefer the Scriptures above our own Books; let it suffice, That this Forty-eight Years, never an Apostate that ever went from us can prove, nay, not once say, if they'll do us Justice *, that ever we read one Chapter in the Bible, or any one Epistle of the Apostles in our Meetings, whilst it hath been our frequent Practice to read our own Epistles: And surely, if we deemed the Scriptures best, most certain, and more edifying for us, respecting our Ancient Testimony, you may depend on't, that we would read the Scriptures in our Meetings; nay, we challenge all our Adversaries to shew us one Book of our Friends in the Unity, that ever so much as recommended the reading any one Chapter, or any one Epistle of the Apostles in our Meetings. Thus much in Answer to one part of the Objection, with respect to the Truth, Certainty, Value and Worth of the Scriptures: But still I say they are extraordinarily good, and in one Sense I do prefer the Scriptures above our own Books, and then you may lay your Lives on't above all Books in the World; for sometimes the Scriptures,

* *George*, what you say is true, I am a Witness to thy Sincerity herein.

ptures, as the Case may stand, are like the Philosopher's Stone; what they touch, they turn into Gold: And in that Sense our Confession to the Parliament, with the Consequences, are a Demonstration, *viz. I believe with my Heart, and confess with my Mouth the* Sacred † *Scriptures to be Divine, left us by Men inspired of God, as an adæquate Rule of our Faith and Behaviour; and I profess to believe in One Only God, who is the Father and in Jesus Christ his Eternal Son, very God, and very Man, and in the Holy Spirit one and the same God with the Father and Son, Blessed for evermore.* The Gen. Hist. of the Quakers, *p.* 112.

† *Sacred,* an unscriptural Word; yet it now will down with these new Saints to serve a turn, &c.

Now, my Friends, tho' this Confession be as contrary to our Ancient Testimony, as Light is contrary to Darkness, as by our Books quoted you may see, yet we kept our Meaning to our selves; we mean'd at the same time, *The Scriptures to be Dust, Death, and Serpents Meat.* News coming up, *&c. That is say Christ is God and Man in one Person, is a Lie:* The Sword of the Lord drawn, *&c. p.* 5. But, as I said, *We may* (sometimes) *see cause,* (yea, and great cause too) *otherwise to word the Matter* (yea, contrary to our Ancient Testimony) *and yet mean the same thing, &c.* The Counterfeit Convert, *&c. p.* 72. that is to say, mean not a word we say: And now to the Consequence, and for which we prefer the Bible.

For,

For, Friends, we no sooner Signed this Confession, but we had our Liberty; and we no sooner had our Liberty, but all our *London* Preachers spread themselves like Locusts all over *England* and *Wales* *; some went East, some *West*, yea, *North* and *South*; and being generally Tradesmen, We not only got our Quarters free, our Horses free, and well maintain'd in our Travels; a Silver Watch here, a Beaver there, a piece of Flair-Cambler, and sometimes other Gifts: Moreover, by our Liberty obtained, by the recited Confession, we got into great Trades; and by spreading our selves in the Country, into great Acquaintance, and thereby receiving Orders (of the best of the Country Tradesmen) for Parcels, whilst the Protestant Tradesmen in *London* †, who had not this Advantage, stood still, and in their Shops had little to do, whilst we fill'd our Coffers. Witness *Tho. Greene* for one Instance, whose Wife would scarce suffer him at home, she being willing (according to the Proverb) to make Hay whilst the Sun shines; insomuch that in a little time he raised his small Beginning to many Thousands. Since I printed this *Tho. Greene* is dead, and died worth, as is said, Six or Eight Thousand Pounds, who was a poor Mason when he set up for a Preaching Quaker. All which shew, that the Scriptures are accidentally good, &c. And this leads me to the second Proposition; namely,

* Like Mice uncall'd for, and like Flies unsent for, and fall upon their Provision.

† *Londoners*, look about you, for none like the Quakers but Jews and Jesuites, as time will farther shew,

The Authority of our Friends Books and Sayings, &c.

First, I shall shew you, that as 'tis Blasphemy to call the Scriptures the Word of God, *To all that would know the Way to the Kingdom*, &c. *p.* 4. *Mene Tekel*, &c. *p.* 12. I shall shew you, that our Scriptures (for so I told you in my *Serious Apol. p.* 48. Writings signifie Scripture) are the Word of God; and this you will find written in the Epistle of our Second *Moses*, in these Words, *From to you all*, this is the Word of the Lord, *take heed of judging one another*; this is the Word of the Lord unto you: *I charge you in the Presence of the Lord God, to send this* (Epistle) *among all Friends and Brethren every where to be* read in all Meetings, *to you all*, This is the Word of God. *Several Papers given forth, for spreading Truth*, &c. *p.* 60, 61, 62. Again, that I may corroborate and strengthen your Faith in the Exercise of our Ancient Testimony*: Read the Gospel of our Great Apostle and High Priest of our Profession, *Geo. Fox*, where you'll find these Words, *viz. You may (said G. F. to the Priests) as well condemn the Scriptures to the Fire as our Writings, for our giving forth Papers and Printed Books, it is from the* IMMEDIATE ETERNAL SPIRIT *of God*; Truths Defence, &c. *p.* 102. *upon which, our Dear Brother* Thomas Ellwood

G. W. keeps to his Text.

[illegible]ood faith, That none can squirt any [illegible] the Epistles of Friends, but it will [illegible] to bespatter the Apostles: An Antidote [illegible], &c. p. 1, 44, 57, 125. And in Con[illegible] thereof, our Brother Robert Barclay [illegible] these Words, That as the true Princi[illegible] the Gospel, by their (i. e. Quakers) [illegible]ny are restored; so is also the ANCI[illegible] Apostolick Order of the Church of Christ [illegible]blished amongst them, (i.e. Quakers) and [illegible] upon its right Basis and Foundation; [illegible] that as thro' our Faithful Testimony in [illegible] Hand of the Lord, that Antichristian and [illegible]ized Generation, the National Mini[illegible] hath received a deadly Blow, by our dis[illegible] and witnessing against their Forced [illegible]nance and Tythes; so that their [illegible] in the Hearts of Thousands, begin [illegible], and lose its Strength, and shall as[illegible] Fall to the Ground: So on the other [illegible] we do weaken the Strength of their [illegible], who judge for Reward. The Na[illegible] shall come to be disburdened of that de[illegible] Tribe of Lawyers, as well as Priests *. [illegible] knew any that left us prove steady to [illegible] to whom they go. I find other Professors [illegible] but small Boasts of any Proselytes they [illegible] from us; I hear little of their pro[illegible] Champions, for the Principles of others [illegible] us. The Anarchy, &c. p. 1, 16, [illegible]

Thus, Friends, you see, that upon Confi[illegible] of the Truth of our elder Brother, Geo.

* Let all Lawyers, Tradesmen, Clergy, and Magistrates, guard against the Prevalency of Quakerism, for they are all highly concerned.

Geo. Fox's Ancient Testimony, *viz.* T[illegible] was Blasphemy to call the Scrip[illegible] Word of God, (and yet laudable to [illegible] Papers, sent up and down to be [illegible] Meetings, *The Word of God, the Word* [illegible] *Lord God*;) I say, you see how [illegible] Brother *Ellwood* avouched, that none [illegible] squirt any Filth on the Epistles of Fr[illegible] but it must inevitably fall upon the Epi[illegible] St. *Paul*; and he was in the right on't [illegible] likewise *R. Barclay*, in confidence [illegible] Truth of *G. Fox*'s Testimony, *viz.* [illegible] call the Scriptures *The Word of God* [illegible] less than *Blasphemy*, whilst his own [illegible] sent up and down to spread Truth, [illegible] order to it, to be read in Meetings, [illegible] *Word of the Lord*; and as such to [illegible] and as such to be receiv'd: You m[illegible] say, how he built his Hopes of our [illegible] tion, and the Downfal both of the [illegible] and Lawyers, insomuch, that he did [illegible] think any should ever go from us, [illegible] Champions for the Principles of [illegible] gainst us: And therefore I exhort [illegible] Day to stand Faithful to your Anci[illegible] stimony, which is, to throw down the [illegible] ptures, and exalt our own Books; [illegible] will the Work of your Light prosper [illegible] Hands.

† *G. W.* is no Changling, he keeps to his Text.

Besides, for your Encouragement, ([illegible] that you may see my Sincerity and Se[illegible] ness, which is the sign of my writing [illegible] ry of my Epistles) look into one of my [illegible]

and you shall find these VVords: *That* [illegible] *spoken from the Spirit of Truth in* [illegible] *at great Authority as the Scriptures* [illegible] *are, and greater*, &c. Truth [illegible] the Quakers, *&c. p.* 7.

Therefore, ye dear Lambs, be ye encou[illegible] and go on boldly; and if any Apo[illegible] write against us, besure you warn all [illegible] in the Country not to read a [illegible] thereof, but to tell them all are Lies, [illegible] Malice, *&c.* and they are bound to [illegible] you*, according to my Doctrine in [illegible] Words: *It was for your sakes, and* [illegible] *that I was pressed in Spirit, that* [illegible] *against this deceitful Worker*, VVo[illegible] [illegible] *which hath shewn his Rami*[illegible] *the Truth, and* Us the Church of [illegible] and Elect People of God, called [illegible] *And p.* 16. *I affirm, That the true* [illegible] *(as above described) is in the true* [illegible] *is in God: And we must believe* [illegible] *true Church believes; or else it* [illegible] *both a Folly and Hypocrisie, to pro*[illegible] *serves Members thereof*, &c. The [illegible] Incendiary, *&c. p.* 9, 16.

[illegible], my tender Lambs, you see, first, [illegible] we are the true Church of Christ; next, [illegible] you are to believe as the Church be[illegible] and there lyes G. Fox's Journal on [illegible] Table, which you have in all Quarterly [illegible] and ought to have it in all Schools†, [illegible] private Families; for as our Brother [illegible] well express'd himself, it is the best

Book

* True; for never were a People held more Captive, but the Blind lead the Blind.

† They have got it in some Schools already, where their Youth read a Portion of it every Day, &c.

Book in the VVorld, for our keeping [illegible] Ancient Testimony, yea, better than [illegible] ble, said he. And now to conclude [illegible] Head, look into the Book of C[illegible] which lyes before you on the Table, [illegible] to those Church Canons, which were [illegible] *Anno* 1675. at a Yearly Meeting, or a C[illegible] vocation; where (in order to corr[illegible] all that hath been said on this Head, [illegible] thus written:

* Look into the Book of Church-Canons, made *Anno* 1675.

It is the Sense, Advice, Admonition [illegible] Judgment, in the Fear of God, and the [illegible] thority of his Power and Spirit to Friends [illegible] Brethren, in their several Meetings, [illegible] such slight and contemptible Names and [illegible] pressions, as calling Men's and W[illegible] Meetings, Courts, Sessions or Synods, [illegible] they are Popish Impositions, useless [illegible] densome; that Faithful Friend's Paper [illegible] We TESTIFIE, *have been given forth [illegible] Spirit and Power of God, are Men's [illegible] Canons; or Imbracing them, Bowing [illegible] Elders in the Service of the Church [illegible] and Bishops, with such scornful Sayings [illegible] mitted among them; but let God's [illegible] set upon the top of that Unsavoury [illegible] that uses them.*

Subscribed by us,

W. Penn, *Jo. Bunyeet,*
Steph. Crisp, *G. Whitehead,*
Tho. Salthouse, *Alex. Parker,* [illegible]

Thirdly and *Lastly*, Let me apply what been said.

Friends, I am now come to the last thing [illegible] to speak to on this solemn Occasion, [illegible] shall be by way of Use and Applica- [illegible] for your Comfort and Consolation, and [illegible] way of Inference, drawn from the [illegible] Two Heads: And,

First, Respecting Confession of Sin; shew- [illegible] your Exaltation above the Patriarchs, [illegible] Apostles, Primitive Christians, [illegible] and Martyrs, and all the Christian [illegible] to this Day.

Secondly, Respecting the Observation of [illegible] Commandments; which are not bind- [illegible] you, unless you receive them anew, [illegible] Inspired Prophets and Apostles did. [illegible] *Burrough's Works*, p. 47. *Quake- [illegible] New Nick-name*, &c. p. 71.

Thirdly, Respecting the Ordinances of [illegible] and the Lord's Supper. And,

First, You being the true Ancient Aposto- [illegible] Church of Christ, and as *Quakers* elect- [illegible] thereto; and that the *Quakers* are in [illegible] Truth, and none but they, as our Brother [illegible] *Eccles* from the Spirit of Truth hath [illegible]; *See the Quakers Challenge*, &c. *p.* 3. [illegible] no need to make any Confession of Sin in [illegible] Prayers to God, as our Practice for near [illegible] Years do confirm; nay, nor all the [illegible] that ever went from us; nor all [illegible] Priests, our Adversaries, cannot prove [illegible] any one of our Books, wrote by my self,

self, G. Fox, Ed. Burrough, Fr. Hon[illegible] ther Penn, Sam. Fisher, W. Smith, [illegible] Richard Hubberthorn, and others [illegible] Friends in the Unity, that ever [illegible] Confession of Sins to God, and [illegible] Pardon for Christ's sake; nor that [illegible] recommended such a Practice to our [illegible] ples, notwithstanding our Books [illegible] our Friends above-named, contain mo[illegible] 5555555 Pages, in *Folio*, *Quarto*, and [illegible] *vo*. Now, Friends, VVhat cause have [illegible] Rejoice, and to Magnifie our *Light* [illegible] which hath led us to such a State of [illegible] Perfection? And therefore I exhort [illegible] keep up our Ancient Testimony, [illegible] Parts; of which this is not the least [illegible] let me tell you, that *Jacob*, that worthy [illegible] godly Patriarch, he was so sensible of [illegible] ful Imperfections, that when he prayed [illegible] God, he acknowledged himself [illegible] *the least of God's Mercies*, Gen. [illegible] And *Isaiah* the Prophet said, *But we are* [illegible] *as an unclean thing, and all our* [illegible] *ness are as filthy Rags, and we all do* [illegible] *a Leaf, and our Iniquities like the* [illegible] *have taken us away*, Isa. 64. 6. And [illegible] *miah* the Prophet cried under a sense of [illegible] Sins, *We have Transgressed and Rebelled* [illegible] 3. 41. Yea, *Job*, that Man of God, [illegible] *have sinned; what shall I do unto thee* [illegible] *Preserver of Men?* Job 7. 20. Yea, [illegible] a Man after God's own Heart, said, [illegible] *will declare mine Iniquity; I will be* [illegible]

——*Have mercy upon me, O God, according to thy Loving Kindness; according unto the Multitude of thy tender Mercies, blot out my Transgressions; wash me thoroughly from mine Iniquity, and cleanse me from my Sin: for I acknowledge my Transgressions, and my Sin is ever before me; against thee, thee only, have I sinned, and done this Evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest; Behold I was shapen in Iniquity, and in Sin did my Mother conceive me*, &c. Psal. 38. 18.

Ver. 1, 2, 3, 4, 5.

Again, *Solomon* said, *For there is not a just Man upon Earth, that doth Good, AND SINNETH NOT*, Eccles. 7. 20. Prov. 20. 9. Or by way of Interrogation, *Who can say, I have made my Heart clean, I am pure from my Sin**? Yea, that good Man *Nehemiah* fasted, Prayed, and Wept before the God of *Israel*, saying, *O Lord God of Heaven, the great and terrible God, that keepest Covenant and Mercy for them that love him, and observe his Commandments**: *Let thine Ear now be attentive, and thine Eyes open, that thou mayest hear the Prayer of thy Servant, which I pray before thee now, Day and Night, for the Children of Israel, thy Servants, and confess the Sins of the Children of Israel which we have sinned against thee: I and my Father's House have sinned:* Neh. 1. 5, 6, 11. Yea, *Daniel*, that Beloved of the Lord, he said, *And I prayed unto*

* Besides the *Quakers* and the *Gnosticks*.

* Not *G. Fox's* Commandments.

to

to the Lord my God, and made my Con-
and said, O Lord, the great and dreadf-
keeping the Covenant and Mercy to t-
love him, and to them that keep his Co-
ments: WE have sinned, and committed i-
ty, and have done Wickedly, and have r-
led, even by Departing from thy Precep-
from thy Judgments; and whilst I was C-
ing, and Praying, and Confessing my
and the Sins of my People Israel, *and pre-*
ing my Supplication before the Lord my
&c. Dan. 9. 4, 5, 20. Yea, *John* the
gelist said, *If we say, that we have n-*
we deceive our selves, and the Truth
in us, 1 John 1. 8. Moreover, St. Paul
self cried out of a Body of Sin, saying,
the Good that I would do, I do not; but
Evil which I would not, that I do: I find
a Law, that when I would do Good, Evil
present with me: O wretched Man that I
who shall deliver me from the Body of
Death? This is a faithful Saying, and
thy of all Acceptation, That Christ
came into the World, to save Sinners,
whom I am Chief, Rom. 7. 19, 21, 24. 1 Tim.
1. 15. All which Practice is according to
Christ's Command and Precept, Matth.
Luk. 11. who said: *What soever you shall*
the Father in my Name, he will give it
John 6. 23. And when our Brethren, the
natists and *Pelagians*, who professed a
less Perfection, as we do, told the Ancient
Christians, that a constant Practice of Con-
fessi-

[illegible]on, implied a constant Course of Sin-[illegible] St. *Augustine* replied to them, saying, [illegible] *always, for thou hast Matter always* [illegible]*fess.* Angustine in *p.* 99. *Tho. Bilney* [illegible]ssed, that he was a miserable Sinner; [illegible] (said he) *therefore with all my Power* [illegible], *that all Men should first acknowledge* [illegible] *Sins.* Fox's Acts and Mon. Pf. 467, [illegible] Dr. *Robert Barnes* said, *The whole* [illegible]*rch prayeth, Lord forgive us our Sins:* [illegible]*refore she hath Spots and Wrinkles; but* [illegible]*knowleding them, (thro' the Merits of* [illegible]*) her Wrinkles be scratched out.* See [illegible] Works, p. 254. *Martin Luther* saith, [illegible] *thou wilt say, the Church is Holy; the* [illegible]*ers are Holy; it is true, notwithstand-* [illegible] *albeit the Church is Holy, yet is she com-* [illegible]*d to pray,* Forgive us our Trespasses: [illegible] *tho' the Fathers are Holy, yet are they* [illegible] *thro' the Forgiveness of Sins.* See *Lu-* [illegible]'s Commentary upon *Gal.* p. 36. Next [illegible] what Humble *Bradford* said to his *Lon-* [illegible] Friends: John Bradford, *an Unworthy* [illegible]*ant of the Lord, be merciful to our Sins,* [illegible] *they are great.—Let us heartily bewail* [illegible] *Sins; repent us of our former Evil* [illegible], &c.

Thus, my Well-beloved Friends and Bre-[illegible] I have shewed you many Instances, [illegible] of the Patriarchs, Prophets, Apostles, [illegible]mitive Christians, and Martyrs, who have [illegible] along confessed their Sins to God, and

Fox's Acts and Mon. p. 1167.

begg'd Pardon for Jesus Christ's sake; go you but to the Windows or Doors of Churches, and other Christian Assemblies (but beware you go no further) and you shall still hear them, *i. e.* Episcopal, Presbyterians, Independants, and Baptists, crying out of a Body of Sin, saying, *They have erred and strayed from the Ways of God,* (from Seven to Seventy, as our Brother, Father Paul has well observ'd) *we have done Despite to the Spirit of Grace, we have broke thy Commandments, we have added to the Guilt of Original Sin, by our many and repeated Actual Sins; and therefore we prostrate ourselves, and humbly beg thy Pardon, for the alone sake of thy dear Son, and our only Redeemer, Jesus Christ, our only Advocate and Mediator; to whom, with thee, and the blessed Spirit, be all Honour, Glory and Dominion for ever,* Amen. Truth exalted, a Short, but Sure Testimony, &c. *p. 9.*

Now, Friends, what a happy thing is it that you need not trouble your selves with any Confession of Sins, since you are not like other Men, nor like these *Publicans.* And therefore I exhort you to keep to your Ancient Testimony in all the Parts of it, make no Confession of Sins, nor before you do not recommend the Practice of it, by Word or Writing, but keep to our Ancient Practice, nor is there any need for our Hearers to follow those Christian Precepts, *viz. And whatsoever you do in Word or Deed, do all in the*

NAME

of the LORD JESUS; giving to God the Father BY HIM; whe- *therefore ye EAT or DRINK, or what- ye do, do all to the Glory of God*, 17. 1 Cor. 10. 31. Matth. 15. 36. Because the Name Jesus belongs to Believer, (I should say *Quaker*) as well him that suffer'd at *Jerusalem*, accor- to our Ancient Testimony. *A Questi- Professors*, &c. p. 20, 27, 33. *Second-* Because you know that we our selves, to of Men, do make a kind of a Prayer Light within, when we are at their when Company is present; but if either at Home or Abroad, we seldom Thanks for our Food, and seldomer with Eyes towards Heaven, as Christ did, as did, or as the Martyrs did: No, know we are of another, yea, of a dif- Faith and Practice from all the Anci- Patriarchs, Prophets, Apostles, Martyrs, Holy Confessors, and all Christian to this Day, being exalted above for we sit in Heavenly Places, the Songs of *Sion*, in the Beauty of without Sin, or any Imperfection, all the Recited were chargeable with, imply'd by their Confessions, and their upon the Merits of another, to wit, Man Christ Jesus, as believing they shall Day appear before his Tribunal, and be by the Law of God, recorded in their tures; but for our parts, we differ from

them in all Respects, having our whole ... within us, as safely as the Papists have ... Crucifixes in their Pockets. And thus ... shew you the great Happiness and Excel... of our Dispensation, so no need of Cor... on, according to our Ancient Testimony.

The Second Inference, i. e. *The Ten Commandments.*

And, Friends, whereas the Christian ... pose to us (sometimes) the Use of the ... Commandments; whether we own them ... a Rule to a Christian Life, look into our ... my Gospels, and you will find it thus ... ten: *Thou may'st as well ask if the ... Law* (or Ten Commandments) *be a Rule ... Christ*, &c. Truth defending the Quakers, ... p. 18.

Again, *Ed. Burrough*, one of our Peo... said, *That is no Command from God to ... what he commands to another, neither ... any of the Saints, which we read of in Scr... pture, all by the Command which was to ... ther, not having the Command to themselves ... I challenge to find an Example for it, ... obey'd every one their own Command.* Bur... rough's Works, *p.* 47.

And in Defence of this Position, hear ... Father *Penn* says, *i. e. No Command in ... Scripture is any further obliging upon a ... Man, than as he finds a Conviction upon his ... Conscience, otherwise Men should be engag'd ... without, if not against Conviction.*

...sonable in a Man. Quakerism a new ...Name, *&c. p.* 71. And now that ...of you may think that these Doctrines of ...point to, or aim only at extraordinary ...mands, as *Moses* going to *Pharoah*, with ...other Temporary Commands, my very ...fine shew it to be the Ten Command... *First*, By telling the Priest they ...as well carry the Ten Commandments ...Christ, the Consequence of which is, that ...ist had as much need to learn them as ...have. *Secondly*, in that we never Re...mended the Ten Commandments to our ...ers, that they should teach them to their ...dren, and so from Age to Age, one Ge...tion after another, as the Churches do, ...ever did, both Jewish and Christian. ...dly, Because we never read them in our ...tings, nor in any one of our Books Re...mend them to be so read: This there... may confirm you in our Ancient Testi... which have been to lay them by, as ...Letter, Dust, Death, Serpents Food, ...Beastly Ware, *&c.* and I exhort you to ...old and Valiant, to maintain our Anci... Testimonies; and this leads me to the ...d and last Inference, namely,

...*bing Baptism, and the Lord's Supper.*

Dear Friends, I am now come to give you ...Arguments of the Christians for Baptism, ...the Supper, which is founded upon the ...er, which our Apostle, *G. Fox*, said was

Duſt, and Death, *viz. Their Sacrament is Carnal, their Communion is Carnal, their Bread and Wine, ſo Duſt is the Serpent's Meat. Their Original is but Duſt, their Word is but the Letter, which is Death, and their Goſpel is Duſt*; Matthew, Mark, Luke and John, *which is the Letter.* Again, *A Word to all you Deceivers, who deceive the People, and Blaſphemers, who utter forth your Blaſphemy and Hypocriſie, That tell the People of a Sacrament, and tell that it is the Ordinance of God: Bluſh, bluſh, and tremble before the Lord God Almighty, for dreadful is he that will pour forth his Vengeance upon you:—You who live in the Wantonry, and bewitch the People*, &c. Newes coming up out of the North, &c. p. 14, 15.

Dear Lambs, I firſt told you, that the Authority the Chriſtians make uſe of, for their Two Ordinances, is bottomed upon the Letter. I have now ſhewed you a greater Authority for the diſannulling them, namely, what is ſaid by the Spirit of Truth through our Second *Moſes*: And to prove it, that the Goſpel wrote by me, 1659. *viz. which is ſpoken from the Spirit of Truth in any (then to be ſure in* Geo. Fox*) is of a Greater Authority as the Scriptures or Quarters are, and Greater.* Thus, Friends, I firſt told you what Authority the Chriſtians pleaded for theſe two Inſtitutions, of Baptiſm and the Supper, namely, the Scriptures. I have likewiſe told you by what Authority

* *Truth defending the Quakers,* &c. p. 7.

we

have laid them aside; but left all of you should not remember the Words the Christians quote, not being much used to Scripture, they are these.

Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; And lo I am with you always, even to the end of the World, Matth. 28. 19, 20. Again, *And he* (Christ) *took Bread, and gave Thanks, and brake it, and gave unto them, saying, This is my Body, which is given for you:* THIS DO IN REMEMBRANCE OF ME. *Likewise also the Cup after Supper saying, This Cup is the New-Testament in my Blood, which is shed for you,* Luke 22. 19, 20. Again, *Matthew* hath it: *And as they were eating, Jesus took Bread, and blessed it, and brake it, and gave to the Disciples, and said, Take, eat, this is my Body. And he took the Cup, and gave Thanks, and gave it to them, saying, Drink ye all of it; for this is my Blood of the New-Testament, which is shed for many for the Remission of Sins.* Matth. 26. 26, 27, 28. Again, *Paul* hath it: *For I received of the Lord that which also I delivered unto you: That the Lord Jesus, the same Night in which he was betrayed, took Bread: And when he had given Thanks, he broke it, and said, Take, eat, this is my Body, which is broken for you;* THIS DO IN REMEMBRANCE OF ME. *After the*

the same manner also, he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood: THIS DO TE, as oft as ye drink it, IN REMEMBRANCE OF ME, 1 Cor. 11. 23, 24, 25.

Beloved, I cannot but allow, that if the Letter, *viz.* the Scriptures, were of greater Authority than our Sayings, or that the Words of *Matthew*, *Luke* and *Paul*, were of greater Authority than our Sayings, I should be of the Christian's side; for nothing in the World is plainer said, nor more positively commanded: But, Friends, in the beginning we were convinced by *G. Fox*, that *Matthew*, *Mark*, *Luke* and *John* were Death, Dust, and Serpents Meat; that the Scriptures were Beastly Ware; that all that preached out of them were Conjurers; that the Letter of the Scripture is Carnal, Death, and Killeth; that such as once told the People of a Sacrament were Witches. *News coming up*, &c. p. 14, 35. Printed 1655. *Abrief Discovery of a Threefold State*, &c. p. [illegible] Printed 1653. Saul's *Errand to* Damascus, *&c.* p. 7. Printed 1654. And that therefore they ought not only to blush, but tremble; that such as preached Christ without, and bid People believe in him, as he is in Heaven above, were false Ministers, Witches, Devils, *&c.* *Smith's Primer*, p. 8. That it was Blasphemy to call the Scriptures the Word of God. *Fox's Great Mystery*, p. 240. Printed 1659. That Circumcision is as much

of

force as Water Baptism, and the Paschal as Bread and Wine, for says my dear W. Penn, the Continuance (of those Ordinances as the Lord's Supper and Baptism) would have been a Judaizing of Evangelical Worship; and to assert their Continuance, would be as much as in us lies, pluck up the Gospel by the Roots: Hence (my dear Brother) that Appellation *Ordinances of Christ*, I do renounce as Unscriptural and Unevangelical, and can testifie from the same Spirit, by which *Paul* Rejected Circumcision, that they (to wit, Water Baptism and the Supper) are to be rejected as not now required, &c. *W. Penn's Key against Railing*, &c. p. 108, 109. Therefore I warn you all to take heed of Apostatizing from our Ancient Testimony, as you have it in my Text; for what we are convinced of by our Light in the beginning to be Evil, to be Death, Dust, Serpent, Mear, 'tis so still, to be Beastly Ware, Conjuration, 'tis so still; and therefore keep up to your Ancient Testimony, my Lambs, in all the Parts of it; Ha, ha, hme, hme, hme; silent.

A little Silence, Will. Bingley, &c.

Friends, Friends, I am filled, I am filled with new Wine; I am ready to burst at the joyful News I have heard to Day, respecting our Ancient Testimony: And oh! mag-

the Soldiers, when they had crucified Jesus they took his Garments; but one of the Soldiers with a Spear pierced his Side: She turned her self back, and saw Jesus; Jesus saith unto her, touch me not, for I am not yet ascended: Thomas *said, except I shall see in his Hands the Print of the Nails, and put my Finger into the Print of the Nails, and thrust my Hand into his Side, I will not believe. Then saith he* (Jesus) *to Thomas, reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thrust it into my Side, and be not faithless, but believing. And* Thomas *answered and said unto him, my Lord, and my God. And many other Signs truly did Jesus in the presence of his Disciples, which are not written in this Book; but these are written, that ye might believe that* Jesus *is the* Christ, *the Son of God; and that believing, you might have Life through* His Name, *John* 1. 5, 23, 14, 20. 14, 17, 25, 27, 28, 30, 31.

Thus then it is evident, That the *same Jesus* that was Born of the Virgin *Mary*, the *same Jesus* which Suffer'd at *Jerusalem*, is the Christ which the Apostles preached, and which all true Christians believe in; yet as evident, That the *Quakers* do not own him, nor believe in him: For, as above noted, *Isaac Pennington* says, that was the Outward Body, which they can never call Christ; *Isaac Pennington's Epistle to Professors, &c.* p. 27, 33. G. W.

Judg.

Judgment fixed, &c. *p.* 336. *W. Penn*, he says, *But that the Outward Person which suffer'd was properly the Son of God*, We *utterly deny*; *W. Penn's Ser. Apol.* &c. *p.* 146. Well, but let us hear this *George Whitehead*, who thus reply'd, saying, *I deny that the* Quakers *teach, that the Name* Jesus *and* Christ *belongs to every Member in the Body, as amply as to the Head: Where proves he* (Fran. Bugg) *as* amply? Says *Geo. Whitehead. W. Baily's* Works, *p.* 229, 230, 307. *The Sword of the Lord drawn*, &c. *pag.* 5.

Mark, *Reader*, here is a Tacit Confession of the Words *as well*, tho' he carps at my Word *amply*, which I put in for Illustration sake; it not being a Quotation, but a *Charge*, which I still offer to make good, if he will meet me on his own Proposition; for I take the Word *amply* to mean no more, but as Plainly, as Evidently, as Apparently; and the *Quakers* say, that the Name *Jesus* and *Christ* belongs to every Believer, *as well* as to the *Head*. This *Whitehead* denies not, this he disowns not, only carps at the Word *amply*.

And therefore my Advice to all my Fellow-Labourers is, to take this my Method, give *New*-Rome *Charge* after *Charge*, as *Geo. Keith* has done; see his Three *Narratives*; as *Daniel Leeds* is a doing *; who has been a *Quaker* about 20 Years; and let this be the Test between *Christianity* and *Qua-*

* *A Trumpet sounded out of the Wilderness*, &c. *p.* 141.

Quakerism; If the *Quakers* be Innocent and Sincere, (tho' mistaken thro' Error) they'll come out; if Insincere, and Self-conscious of their Hypocrisie, they'll not appear, but Rave and Rail like *Rabshakeh*, at a distance; by this Test shall the Spirit be discovered, and the *Conspirators* be made manifest: And I am not without Hopes, but that what I have said, in *Conjunction* with my Fellow-Travailers, will be a Means to preserve some from running Headlong (as the Swine did) into the deep Lake of *Quakerism*, and and to convert others that are misled, as well as be useful to the *Church* of God in general. Which God of his Mercy grant, for Jesus Christ his sake. *Amen.*

Fran. Bugg.

August 25. 1699.

FINIS.

A

COLLECTION

OF

Some Paſſages

(Touching thoſe call'd

QUAKERS)

Which were Writ (with much more of the ſame tendency) by ſeveral that were, or ſtill are, amongſt that People.

WHEREBY

The Reader may plainly ſee and perceive what Spirit it is that Acts their Preachers and Leaders; and how they have been fore-told and faithfully warned of the Day of *Perplexity*, *Reproach*, and *Ignominy*, that is come and coming upon them.

O thou Sword of the Lord, how long will it be ere thou be quiet? Put up thy ſelf into thy Scabbard, reſt, and be ſtill. How can it be quiet, ſeeing the Lord hath given it a Charge? I cannot hold my Peace, becauſe thou haſt heard, O my Soul, the Sound of the Trumpet, the Alarum of War.

Reader,

These Passages in this Page of Ann Dowre *and* Robert Sandiland's *Writing, I have added since I had a Proof from the Printer of those Collections following.*

He (i. e. S. Cater, *a great Preacher) has written more than is true concerning me, —he is very Bold, and the most Confident Liar that ever I met with; I laid the Record against* J. Ainsloe *before him, —also* G. W's *False Certificate about the (said) Record*; it is an abuseful* Forgery; *for some of those whose Names are to the Certificate, absolutely disowns it, and say, they set their Hands to none; it is very sad (said she) that Men should be so Bold in their Wickedness †.*

*I know it is common (says she) with some of them in their Books of Controversie, to put the Names of such Persons as they account their Vassals, both to Certificates and Books, sometimes without the Consent of the Parties whose Names are Inserted, and sometimes with their Consent, through slavish Fear of having their Trades obstructed, and thereby Ruined *.*

Which Impious Practice of theirs is confirmed in their shameful Forgery *in* R. S's *Book †, as at large in a Letter of his to me, printed in my* Modest Defence, *&c.* p. 20. *may be seen: And as to splitting Sentences, mincing and mangling, and thereby marring the Sence of their Opponents, no People so False, so Perfidious, and so Deceitful, that I know of.*

F. B.

* In his Book, *Judgment Fixed*, &c.

† A. D's Letter to Mr. Crisp, March 25. 1684.

* See A. D's Printed Broadside, i. e. *The New Projecting Formalist Characteriz'd*, &c.

† *Righteous Judgment*, &c.

A

COLLECTION

OF

Some Paſſages

(Touching thoſe call'd

QUAKERS) &c.

I Have long ſeen (ſaith R. R.) the Abomination that maketh Deſolate, ſtanding amongſt the *Quakers*: Wherefore hear the Word of the Lord, ye Rulers of *Sodom*, and People of *Gomorrah*, 'tis this Spirit that hath encompaſſed your *Jeruſalem* about, as with Armies, by which we know the Deſtruction thereof draweth nigh. Finally, 'tis that Spirit of Wickedneſs in the form of Righteouſneſs, that hath already torn

your *Crown* from off your *Head*, and discovered your Secret Parts, so that the Scab of Contention and Strife is seen, that will never leave nor cease to Divide you, till the Name of *Quaker* become an Hiss and a Scorn amongst the Nations. *This Witness is true.*

And you that, for the vast number of your Tribes, have seemed to magnifie your selves in your increase of Children, Wo be to you that now give Suck, (and take so much pains to add to your Sect) for behold in one Day, loss of Children and Widowhood shall come upon you. *This Witness is true.*

Of this I am most certain, that a Bitter, Lying, and Persecuting, Proud *Spirit* inhabits your Tents; which Babylonish Garment hath long been seen to lye hid amongst that *Tribe*, called the *Ministry*, the *Teachers* and *Leaders* of the *Quakers*; even such Spiritual Wickedness, which if practised amongst Presbyterians, Independents, or others, (whom ye disown, and can see nothing in them that is good) they would abhor themselves therein, which you, as with a Whore's Forehead, boldly maintain and defend. You are, in truth, those that justifie your selves before Men, but God knoweth your Hearts, and the Day is at Hand, even at your very Door, which will Discover, Reveal, and Preach

upon the House-tops, many and great Abominations which yet lye hid amongst you, that so you may be judged according to your Deeds. *This Witness is true*, as St. *Paul* said, *Tit.* 1. 12, 13.

I am constrained (contrary to my Name) to plead like a Man of Contention against this Proud, Pharisaical and Perverse Generation; this *Leviathan and Crooked Serpent*, in whose Nostrils (unless a Hook be put) would swallow not only the Rivers, but also the very Sea into himself, *viz.* Receive all (tho' never so unclean in Heart and Spirit, if outwardly they will but own him, receive his Mark * and walk in outward Observation and Shew conformable to them; who while they profess themselves free from Sin, and being the only Children of GOD, are notwithstanding found bitter Persecutors of the Truth, and Enemies to the Unction the Anointed One, in whomsoever he doth appear; thereby rendring themselves guilty of all the Innocent Blood which hath been spilt, from the Blood of Righteous *Abel*, even to this Day: All which *Blood* cryeth aloud for Vengeance upon the well-favoured Harlot (Mystery *Babylon*) who in the Golden Cups, and goodly Shew of an outward Profession, hath inwardly (with a bitter, ravening and devouring *Spirit*) made her self Drunk with

* *Of* Thee, *and* Thou, *and the* Hat.

the Blood of the Saints and Martyrs of *Jesus*. *This Witness is true.*

I have observed, that those that forsake Father and Mother, (the Sect that nourished and brought them forth) to follow the Lord fully and Holy (as did *Caleb*, *Joshua*, and *Jesus*, &c.) not minding their own Reputations, or Fame, not loving their Lives to the Death; such, I say, have been accounted, as in all Ages, so by this Hypocritical, Proud, Self-righteous Generation, as the worst of Men; calling them *Ranters*, *Arbarists*, *Blasphemers*, *Devils*, any thing, even all manner of Evil, so they may wound the Truth, and slay the Innocent Defenders thereof; whose harmless Souls I see lying under the Altar of Truth, sorely oppressed for their Testimony thereunto; and crying out, How long, Lord God, Holy and True, (will it be) e're thou dost Judge and Revenge our Blood? For whose Elect sake, the God of my Salvation will suddenly arise, and behold Enmity, Lies, and Falshood, &c. (even all that Spirit of Wickedness) will surely fly, hide it self, and sink again into the bottomless Pit from whence it came.

They care not whom they slander, or what Lies they tell, so they may Advance, Strengthen, and increase their Party and Sect. By all which it evidently appears, that

the Spirit of Deceit and Falſhood is crept in, and doth inhabit amongſt this People.

Yea ſure now like that Evil Spirit caſt out, running to and fro, walking in the dry places of your Elders Traditions, thoſe you call good Old Friends; ſeeking reſt, but never ſhall find any, ſo long as *Balack* and *Balaam*, that bitter Spirit, leads to Curſe whom God will ſurely Bleſs, and bring over you; for ye muſt fall, and (with *Haman*, *Saul*, and *Herod*) be inſnared and taken even in the ſame Pit of cruel Deceit, which you have digged for your Innocent Brethren; and herein (for ſome time) will the Faith and Patience of the Saints be exerciſed.

Thus am I clear from the Blood of all Men, in that I have now ceaſed, both by Words and Writing, to forewarn of the coming of this Antichriſt among the *Quakers*, unto whom more than Ten Years laſt paſt, have been that poor Ass, ſpeaking as with Man's Voice, reproving and withſtanding the Madneſs of this Lying, Wrathful, Envious, Perſecuting Spirit, knowing right well what is acted and You thereby came to reject the Lord, that he ſhould not Reign over You by his Spirit of Light and Love; but rather choſe to your ſelves a King for to Judge and Rule You, who was not the Unction nor the Anointed of the Land; nor yet the Olive, Fig, nor

Vine, that could heal, rejoice, or heal up; but the Bramble, and King of the bottomless Pit, that shall so Rend, Tear and Devour you, till not one Stone shall be left upon another, which thing tell G. F. that Fox, your King.

By what is written, you may see how this high and *Luciferian* People the *Quakers*, who for their Shew and Number have been as the Stars of Heaven, and who for their Pride and Enmity are to be cast down, *whose fall is the Ruine of the World*. So that the first in Profession are now become the last in Possession of the Kingdom, which standeth not in Words nor yet in Outward Appearances, but in Humility, and Love unfeigned, Yea, in Righteousness, Peace, and Joy, &c.

The foregoing Passages are taken out of Robert Riche's *Letters which were Printed* 1659, *and Reprinted* 1674. *He was a Merchant, and was one of the Eminentest and Ancientest Quakers that Lived in* London.

I know (says R. R.) G. F. is set up of God for this very end, to Try, Refine, and Purifie many, as *Pharaoh* was; and that many fall in the Tryal under his Power, yet many will be delivered into the Glorious Liberty of the Sons of God.

I likewise say, that daily more and more will fall off from that Body, and that some

that separate from them, will with Daniel stand in their Lot, and follow the Lord in the Spirit of the Lamb more fully than they have done. P. 19.

These two last Pieces were Printed in 1680.

HOW low and humble were they (*i.e. Quakers*) in their Spirits (in the beginning)? How few were they in Words? Their *Yea*, was *Yea*, and their *Nay*, *Nay*. Ah! let me take up a Lamentation! How are the Mighty fallen? How have the Stars ceased to give their Light? How are the Poor distressed, and the Young Ones bruised, by the high Mountains and lofty Cedars, whose Habitations were once in Heaven, but now upon the high Places of the Earth, to impose upon the Conscience, and to establish an Arbitrary Power by a Law: These are the *Beasts*, and the many *Antichrists*, which break the Unity in Spirit, and the Bond of Peace. P. 10.

The *Heavenly* Unity is to yield Subjection to the Order of the *Body* (so called) though no manifestation within. And this *Unity* they glory in, by this is their Kingdom upheld, from this they are able to boast, *Who is able to make War with us? Who can stand before us? Do not all fall that are risen up against us?* Are not these the high-swelling words of Proud Babel, whose towring Thoughts must be abased? Whose practice hath been to crush

crush the tender Ones in their [illegible] Souls and Spirits. This Language [illegible] mine Ears heard, this Practice hath [illegible] Eyes seen, to the grief and wounding [illegible] my Soul. P. 11, 12, &c. *This Wit[illegible] is true.*

This Spirit of Antichrist in G. Fox, &c. would wrest from me what I am [illegible] willing to part withal, to wit, my Con[illegible]ence, under no less Penalty than Excom[illegible]munication, *&c.* P. 16. *This Witness is true.*

These ill Ministers (i. e. G. Fox, &c.) conjoin together to subvert our Laws and Liberties given by the Great Jehovah. And assuredly, though they are lifted up as it were into Heaven, in their Proud Imaginations, the Righteous God will bring all their *Exalted Expellations*, and they shall Die and Perish in the General Dissolution, because they have not regarded the Fatherless, nor pitied the poor in Spirit, nor compassionated the tender Consciences which feared to Sin against the Lord. The Crushed, Spoiled, and Oppressed (for want of out Bowels of Mercy) those that had little strength to help themselves, invaded their Rights, violated their Liberties, and endeavoured to take the Meat from the Children, and give it unto Dogs. P. [illegible] *This Witness is true.*

And although they daily exercise the Oppressions before-mentioned, yet [illegible] that

deceitful Flatteries they make People
ve that they are a *Harmless, Innocent,*
Peaceable People, suffering and bear-
wrong, but not doing any: Or if any
ons write or speak their Grief, that
Publick take notice of, they will re-
ent them under such terms as may
der them odious; and the more effectu-
to weaken their Testimonies, they
fix upon them scurrilous and con-
tible Appellations, as *Scotch-men*,
ish-men, *Tinker*, *Taylor*, *&c.* some
them utterly untrue; and to prevent
Inquisition into the Truth of the mat-
they would make People believe that
are *Envious*, *Malicious*, *and Dis-*
osed Spirits, *Bad*, *Dirty*, *Fallible*,
Ranting Spirits, *who are gone from*
h, *and are out of Truth*. *This Wit-*
is true.

uch is the Portion of those that ap-
in the least against their Imperious,
annical and Lascivious Actions; and
ever Man detected the Fallacies
destructive Cheats of Imperious and
dainful Men, but was thus reproach-
Must it be Justice in them to com-
of their Oppressions, and Envy, and
stice, &c. in us to complain of ours? Their
are but few, yet verily they have
n exceeding expert in learning of the
ils Subtilties, P. 36, 37. *This Wit-*
is true.

It

It appears plainly unto the Just Righteous Man, that G. Fox, and the his *Counsel*, have endeavoured to subver Royal Law of Liberty, and to inte an *Arbitrary* and *Tyrannical Gover* over the Consciences of the Flock of

These are the *Ravening Wolves* Prey upon the little Ones in a Lordly rit. This is that envenomed Spirit hath tainted their Judgments, poys their Hearts, and blinded their Eyes. *P.*

And I affirm the Lord did not raise up to bring us off from the Barren M tains, to feed upon them who are now come a Desart; nor from under our pressors, to turn Oppressors themsel Let them remember the Army, it is Figure*; An of the Lord's Anger wa hot against them for their unfaithful what will be the Portion of these who so deeply Apostatized from clearer M festations. P. 41.

Dear Friend, It hath pleased the to raise thee up, to bear a Testim gainst an Adulterous, Tyrannical, Hypocritical Generation. P. 44.

W. Mucklowe, (*an Eminent and In nious* Quaker) *in a large Letter* (*o abundance more to the same eff Printed* 1673. *Intituled*, The Spirit the Hat, &c. *and is Reprinted this* 1700. *Titled*, A Bemoaning Lett *&c.*

III. T

THE Day is come, that as they have laid open the Deceit, Wickedness Hypocrisie of other Professors that went re them, so must their Deceit, Wicked- and Hypocrisie be also laid open; for Lord whom I serve is no respecter of ons. *This Witness is true.*

rinted 1671. *in a Letter to* G. F. *by* J. P.

YOur Day into Darkness is turn'd, the Sun is gone down over you: have had a large Day and Power gi- you to have done the Will of God, but have abused the Power, and slighted Day, and have refused to do the Lord's k, and have sought your selves, and not Lord; Therefore in Justice and Righte- s is the Day wherein you might wrought for God taken from you, and ick Dark Night of Confusion is come you, wherein you are groping, and ling, and cannot Work: The *Decree* one and sealed against you, and it be recalled; you are not the Men e found) in whom God will appear to deliverance for his People; (and yet erance shall come) but as for you, ye rejected the Counsel of the Lord, grieved his Spirit; and he hath long you; yea, you are departed from Lord, and his presence is departed from indeed he hath Hewed with you, (and if had been faithful to the end, he would have

have honoured and preferred you
have been your sufficient reward)
his Ax, but ye have boasted your
against him; therefore as you have
and Broken others, even so must
Hewed and Broken.

This was Printed 1673, and Re-
ted 1674, 1692, and 1696. direc-
for the Preachers and Leaders of
People called Quakers. *By* J. P.

V. WHat will you do? You Scr
Pharisees, Hypocrites; you
have been long making clean the outside
the *Cup* and *Platter*, but inwardly
Ravening Wolves; your Fruits will
you manifest: You Hypocrites,
Name will be a stink among the Hea
for the Lord will find you out, whose
ry he will not give to any other,
Honour to any of your Graven
my Soul loaths all your false
not but declare against all your

M. D. *an Ancient*
Printed in a Letter to G. F. 168

VI. I Being ingaged as well as some o
to manifest and lay open
ful Workers and Hypocrites, I am
to appear to manifest thee to be one of
greatest Hypocrites and Deceivers in
Nation; and until thou own thy Con
nation, and leave off Deceiving

Peop

[illegible] assuredly the Sword that's now [illegible] is not to be, nor must not be [illegible]'d, till thou, and such Deceivers as [illegible] art, be brought down. *This Witness is* [illegible]

In a large Letter to G. F. *by* J. P. 1675. *and Printed* 1682, 1691, *and* 1696.

THe Day is come, and now is, that the hidden things of *Esau*'s Nature [illegible] to be, and must be brought to Light. [illegible] Quakers Unmask'd, &c. *Title Page, writ to* G. Fox, G. Whitehead, &c. 1677. *and Printed* 1682, *and* 1691.

AND let G. *Fox*, and those that uphold him, remember that it was [illegible] the Son of *Nebat* that caused *Israel* [illegible]; and as his Name was Branded [illegible]sterity, so shall theirs be. *This Wit*[illegible] *is true.*

Printed 1678. *in the Book*, A Sensible Cry, &c. p. 6. A. M.

BEhold, you Great *Goliahs!* your strength is in an Arm of Flesh, but [illegible] is only in the Living God; before [illegible] all your deceitful covers are manifest, [illegible] will stand you in little stead in the [illegible] of Distress that is coming upon you: [illegible] he will certainly plead with you for all [illegible] Abominations: You are full of De[illegible] to keep up your Esteem among the People,

People, but the Lord, (by whose Power I am [illegible] up against you) will bring you low, and [illegible] grace will come upon you, because you have [illegible] sought his Glory so much as your own.

Quakers unmasked, &c. Preface by J. P. [illegible] 1682, and 1691.

8. A Day of Trouble, Anguish, and Disap[illegible]ment, is come and coming upon You, [illegible] you can neither escape, nor prevent: You must [illegible] the fruit of your own doings; for as you have [illegible] the Wind, you must expect to reap the Whi[illegible] wherein is nothing but *Confusion, Darkness, [illegible]* and *Tempest*: And this is the Portion of all [illegible] Builders of *Babel*, or *Babylonish* Builders. And [illegible] you may think that you have built the highest [illegible] fairest Structure of any, yet know, and that [illegible] truth, that not one Stone thereof shall be left [illegible] another; and all your *Buildings*, your [illegible] your *Imaginations*, and Conceivings about [illegible] *Forms*, your Proud *Self-conceited Modes*, your [illegible] *ons*, your *Prescriptions*, *Laws*, and *Comely Orders* [illegible] you in your fallen Wisdom call them) must [illegible] be thrown down, laid waste, and become [illegible] word or Proverb of Reproach to the very [illegible] and not only to them, but also to those [illegible] have defamed and stigmatized with the [illegible] Names; and for no other cause, but only [illegible] Faithfulness in Discharging a good Conscience [illegible] wards their God, towards You, and [illegible] Men. These are faithful and true Sayings, if [illegible] canst receive them thou mayest.

Printed 1680, in a Letter to G. F. by J. P. a [illegible] well known, and of an unspotted Reputation.

Behold that which you *have Built must be [illegible] down, and that which* you *have Planted must be [illegible] up.* This Witness is true.

It may be they will present their Supplications before [illegible] Lord, and will turn every one from his Evil Way: [illegible] great is the Anger and the Fury that the Lord hath [illegible] vounced against this People.

THE END.

Advertisement.

If any Person be desirous to have this Book and my former Books, Bound, either in *Quarto*, or them in *Octavo*, or Sutcht; they may be furnished with all except them of those Impressions wholly sold off) at Mr. *Fanoway*'s a Bookbinder in *Paul*'s Churchyard, next Door to *Child*'s Coffee-house, *London*. And,

Likewise, if any Abler Men (for of such there is very great need) be disposed farther to unmask the Leaders of this Heresie, it is to give notice, that in the Library of *Christ-Church* Colledge in *Oxford*, there is a Worthy Gentleman, a Divine of the Church of *England*, Bought of me, and Given by him for the Service of the Church, Quakers Books, wrote by the most Approved Authors of that Sect, which I think are thus Chained up, (from doing any more hurt). First, *G. Fox*'s *Journal*, next to it *Edmundson*'s *Journal* or Works, (containing more than 1000 Pages *Quarto*); and I think the best Quaker of the two, next to that *G. Fox*'s *Great Mystery*, &c. *Fol.* with near twenty more of his Books; next the Works of *Edw. Burroughs*, *Francis Howgill*, *Will. Smith*, *Sam. Fisher*; all in great *Folio*'s; next

next the Works of *Jos. Coale*, *Steph. Smith*, *R. Hubbertborn*, *Will. Bayly*, *If. Pennington*, G. Fox, Junior, in *Quarto*; next divers Books wrote by *James Naylor*, *Will. Penn*, *Chri. Atkinson*, *G. Whitehead*, *Sol. Eccles*, *Tho. Lawson*, *Christ. Taylor*, *R. Farnsworth*, *Ga. Bishop*, and divers others; in all near the Number of Four Hundred, bearing distinct Titles, which may furnish any Person sufficiently with Matter of Fact.

A Catalogue of Books Wrote by Fran. Bug.

1 *De Christiana Libertate*, &c. in [illegible] Bound.

2 The Painted Harlot stript and whipt, [illegible] 4to.

3 Reason against Railing, &c. 4to.

4 Innocency Vindicated, &c. 4to. never [illegible] swered.

5 The Quakers Detected, and their Er[illegible] Confuted, &c. 4to.

6 A Letter to the Quakers, shewing [illegible] frequent Addresses to, and Prayers for [illegible] late K. *Ja.* II. and not to King *William* [illegible]

7 Battering Rams against *New Rome*, [illegible] 4to.

8 One Blow more at *New Rome*, &c. 4[illegible]

9 *New Rome* Unmask'd, and her Foundation Shaken, &c. 4to.

10 *N*[illegible]

10 *New Rome* Arraigned, and out of her own Mouth Condemned, *&c.* 4to.

11 A Sheet Presented to the Parliament, 1693. in Answer to the Quakers Allegations, *&c.*

12 Quakerism Withering, and Christianity Reviving, *&c.* 8vo.

13 Quakerism Anatomized, *&c.* 4to. never Answered.

14 A Second Summons to the City *Abel* (by way of Metaphor) to deliver up *Sheba* the Son of *Bichri*, namely, *Geo Whitehead*, 2 *Sam.* 21.

15 The Quakers Yearly Meeting Impeached on the behalf of the Commons of *England*, *&c.*

16 The Quakers set in their true Light, *&c.* Presented to the House of Lords, 1696. never Answered.

17 A Brief Reply to the Quakers Ancient Testimony, presented to the House of Lords, 1696. never Answered.

18 A Brief History of the Rise, Growth, and Progress of Quakerism, 8vo. never Answered.

19 The Picture of Quakerism drawn to the Life, 8vo. never Answered.

20 A Sober Expostulation with their Hearers touching the Mercinary Teachers, never Answered.

21 The Pilgrim's Progress from Quakerism to Christianity, *&c.* Printed in 4to. and Reprinted in 8vo.

[illegible] Queries to several Quakers, &c. [illegible] Answered.

[illegible] Broad Sheet with a Scheme of the Quakers Synod, presented to the Parl. 169[illegible]

24 *Jezebel* Withstood, and her Daughter *Anne Dycwra* publickly Reproved, never Answered.

25 Quakerism Exposed to publick Censure, &c. 8vo.

26 The Christian Ministry of the Church of *England* Vindicated, &c. 8vo. never Ans.

27 A Modest Defence, &c. presented to the Parliament.

28 The Quakers *Anguis Flagellatus* Examined and Refuted.

29 A Brief Reply to G. *Whitehead*'s Book, Stiled, A Rambling Pilgrim, &c. in Answer to my Pilgrim's Progress from Quakerism to Christianity, presented to the Parliament 1700.

30 A Just Rebuke to the Quakers Insolent Behaviour in their Two Books, i. e. A Just Censure, &c. the other, A Sober Reply, &c. presented to the Parl. 1700.

Besides Three Books I Wrote part of.

31 *W. Rogers* [illegible] Seventh Part of the Christian Quaker distinguished, &c. about 1682.

32 A Looking-glass for the Quakers, in Two Columns.

33 A Postscript to the *Norfolk* Clergies Book, i. e. A Brief Discovery of some of the Quakers Blasphemous and Seditious Principles, &c.

FINIS.